MANA PHYSICS:

THE STUDY OF PARAPHYSICAL ENERGY

BY SERGE KING

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BARAKA BOOKS, LTD.

NEW YORK

ISBN: 088-238-988-2
Library of Congress Card Catalog No.: 78-57972

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Published by Baraka Books, Ltd.
453 Greenwich Street
New York, New York 10013

TABLE OF CONTENTS

Chapter One:	Introduction: Clues from the Ancients	1
Chapter Two:	The Paraphysics of Mesmer	19
Chapter Three:	The Odic Force and Baron von Reichenbach	35
Chapter Four:	Wilhelm Reich and Orgone Energy	53
Chapter Five:	Pyramidology	71
Chapter Six:	Radionics	89
Chapter Seven:	Psychotronics	107
Chapter Eight:	Vivaxis	123
Chapter Nine:	Important Miscellany	139
Chapter Ten:	Prospects for the Future	155

CHAPTER ONE:

INTRODUCTION: CLUES FROM THE ANCIENTS

You are about to enter a study where science, occultism, technology and magic lose their sharp definitions, overlap and blend strangely with one another. This is an area in which the classification systems so dear to the heart of mediocre scientists have a strong tendency to break down completely. Of course, this is upsetting; it is a sharp threat to mental security. When people have been taught to believe in one way for a long period of time it is almost physically painful to admit that one's life work may have been based on error. It seems to be even more painful to change one's attitudes and subsequent actions. It is a psychological truth that people can become destructively and blindly violent when faced with the prospect of such change. A long list could be—and frequently has been—made of pioneers in every realm of human endeavor who have been struck down viciously by the wrath and fear of "colleagues" who, consciously or unconsciously, felt threatened by the knowledge uncovered through painstaking efforts. Galileo, Pasteur, DaVinci, Bacon and many others are immortal names now, but they were reviled and spat upon in their own time. Pioneers in the field you are about to explore have suffered and are suffering the same fate. But there is a very quiet revolution going on throughout the world. At the same time tradition-fettered men are refusing to even glance at this work or having a gay time scoffing at it when they do deign to look, a huge army of scientists, engineers and laymen in many nations are care-

fully and for the most part silently moving into realms of knowledge that hold the potential of making our existing technology so outdated that to the eyes of a few generations hence this society of the seventies will seem the equivalent of the Stone Age. The revolution is taking place in laboratories that are shiny, modern and well-equipped as well as in converted garages and makeshift corners of homes. Something exciting and mysterious is happening; a leap into the unknown has been made. And it will affect every human being on this earth.

There is no commonly accepted name for this new field because most investigators work independently and many have honestly thought they were the first to discover the effects they produced. Actually basic knowledge is incredibly old, yet what is happening is still new because it is a synthesis, a product of our times. We are in a period of *rediscovery*, a renaissance, with strong parallels to the famous Renaissance that took place in Europe. My term for this field, admittedly arbitrary, is Mana Physics. "Mana" is a Hawaiian term that could be translated as "super-energy." The field I have been referring to is concerned with the study and application of a form of energy which has, until recently, been ignored by all but a very few of the scientific establishment. The reasons for this ignorance are many, but in large part it stems from a scientific attitude of revulsion toward anything that smacks of magic or the occult; from a self-important decision that anyone who lived thousands of years before our time must necessarily have been more stupid than we; from a disdain of information contained in legends and religious writings; and from a suspicion of anything which cannot be easily measured and checked in a laboratory. The energy I am discussing is associated with all the above scientific objections. Small wonder it hasn't received more attention.

I must explain the limitations of this book before I continue. In my very first sentence I spoke of magic and the occult, but I are not going to be concerned with spells or psychic phenomena. Much of what I call magic seems to be no more than the remnants of a degenerated technology, just as our technology seems like magic to less-informed peoples. The only aspects of magic that I will

bother with are those which indicate the operation of an actual force producing objective effects. In the realm of the occult, it is the theories of forms of energy that are different from electro-magnetism that interests me here. However, since science has been so lax in studying mana (our term of convenience) I will not hesitate to go to "parascientific" sources for more information.

The Ancients Knew . . . Something

Among the oldest writings in the world are the Vedas of India. Estimates of their age range from 1500 B.C. to 4000 B.C., and in India it is claimed that they are compilations of writings at least 50,000 years old. They describe rules for living, the activities of the "gods" and, most important for us, they describe in detail a type of airship called a "vimana," and the devastating effects of various energy devices whose power is only approached by our hydrogen bombs. The vimana does not seem to have been propulsed by any method we know today, though a description which says it "rode on a ray and made a tremendous din" make it sound very much like a rocket. On the underside of the vimana was a device with points of copper sticking out. This apparently had something to do with a levitating effect, for certain vimana were able to stand still in the air or rise straight up, like a helicopter. But the main propulsion was by heated mercury. A rotating flame did something to the mercury that produced energy which was somehow changed into a propulsive force. The wealth of logical details is such that it is much more absurd to dismiss all this as active imagination than it is to suppose vehicles and such energy actually existed.

Also from India, in the esoteric tradition, we get the concept of three kinds of force or energy: Prana, Akasia, and Kundalini. Exactly what they are is hard to determine, partly because of a lack of firm agreement on the part of writers. In general, though, Prana is a free form of energy in the atmosphere and also the vitalizing energy of living things. It is taken into the body through food and by breathing. By the use of certain techniques an abnormal amount can be ingested and stored in the body and used to improve health,

as well as be mentally directed to help others and to perform such feats as levitation. Kundalini is supposedly a force stored at the base of the spine which can be induced to rise to the top of the head, and in so doing it is supposed to open up so-called "psychic centers" and lead to either enlightenment or self-destruction, depending on the source from which you read. Some say it is the thing to strive for because this is the only way to enlightenment, while others warn that it should never be attempted unless one is in the extended (twenty years or more) care of a "Master"; otherwise one would literally burn oneself up as the energy tore its way upward. Akasia (var. akasha, akasa) is more mysterious than the other two, being variously described as an energy and as an etheric fluid. We will have occasion to return to this concept several times further on.

Virtually everything written about prana and kundalini comes from yogis, occultists and similar writers who spend most of their time waxing poetically and unintelligibly about "chakras," the "opening of the third eye," and other things described in terms obviously meant to discourage the merely curious and baffle the student. Hardly anything has been written from a purely objective point of view, simply describing effects so that most anyone can understand them. At the risk of offending the adepts we are including here a subjective report on the physiological sensations experienced through an attempt to "raise the kundalini fire."

At the experimental laboratory of Huna International a volunteer subject agreed to practice techniques designed to raise the kundalini force over a period of several months. In essence, the practice consisted of inducing a meditative state, then using a combination of special breathing techniques, muscular contractions, will power and visual imagery. For a time there was no effect. Then the subject reported a slight tingling sensation in the center of the forehead, site of the traditional "third eye." As the practice continued there were sometimes tingling effects at the very top of the head. Later he reported "a kind of faint current" flowing upward through the center of his body. After a considerable time came the climax—literally. During the practice session a "very strong" current began flowing from the approximate area of the base of the spine through the cen-

ter of the body to the top of the head, and it kept flowing in pulsating "waves," less than a second apart. According to the subject it was pleasurable in the extreme. In the words of the subject, "I felt like my whole body was an ejaculating penis." Not very spiritual, perhaps, but he insisted it was the only way he could describe the sensations. At a later session, a strong current flowed into his head from below, while at the same time it seemed as if another current were flowing into his head from above. "I had an orgasm right between my ears," is his way of describing what it felt like. No other dramatic effects were reported. There was no sudden increase in ESP ability, nor any startling changes in life style, sex life or anything that could be objectively determined. However, after a year he was able to induce the tingling in his forehead by merely thinking about it and to feel the current flow effect by turning his attention to it without going into meditation. It may be too soon to determine the ultimate effects of this experience, but there does not appear to be the danger so often warned about as long as the subject is psychologically healthy.

The implications of this for super-energy research may not be immediately clear, but I hope to make it so in the pages to come. What is important to note here is that there is a basis of truth in the energy ideas of ancient India. It is now up to us to figure out how to utilize that truth.

Middle Eastern Mysteries

At Baalbek in Lebanon there are enormous stone blocks, quarried, shaped and carried to a temple site by means unknown, not only to the ancients as far as we know, but by means unknown to our present technology. Three of the blocks at the temple site weigh 1000 tons each. There is not a crane in the world that could lift them, even supposing there were a vehicle that could carry them. And one dressed block still at the quary site weighs 2000 tons. Impossible to do by our present standards, but the stones are uncomfortably there. Other sites containing gigantic stone blocks abound in the Middle East and around the Mediterranean. Egypt contains some of the

most well known examples. Not only the pyramids, but massive temple foundations and colossal statutes demonstrate an unknown technique of transportation. Of course, a number of plausible theories about the construction of the pyramids exist, but when the United Nations set about moving some statues above the proposed water line for the Aswan Dam, the engineers were forced to cut the statues into pieces because they had no means of lifting the more massive segments. Yet those statues were put into place by someone a very long time ago.

There are legends connected with the movement of all these great blocks of stone, but they are scoffed at by all-knowing scientists, perhaps in the same way as the European professor scoffed at the possibility of manned flight and even proved its impossibility on paper one week before the Wright brothers raised their plane at Kittyhawk. The stones were moved. The legend in Egypt is that the priests had a rod that they pointed at the stones, causing them to rise up in the air and travel a few yards before falling back to the ground. In this way they were able to "hop" the stones to the site. Now, if this were purely imagination run amok, why bother with what seem to be technological details? Why not just have the priest say a few magic words to Osiris and let the stones immediately fly into place? Instead we have a rod, a tool, that requires some skill to operate, and it has its limitations. Cannot we drop a little arrogance and admit the rod may have been a device whose principles we may not yet understand?

Supposing the story of the rod has some basis in fact, what kind of rod was it? Can we find any clues in Egyptian art or literature? Maybe, just maybe. First there is the *ankh*, or *crux ansata*. This is a kind of cross with a circle at the top, like the astronomical symbol for Venus. It is found frequently in the hieroglyphics and has been translated as meaning "life." It has long been considered a symbol for the occult wisdom, and with the rise in popularity of that field, the ankh has become a rather faddish piece of jewelry. But a careful look at Egyptian paintings shows that it wasn't worn, it was held in the hand quite in the manner of a weapon with the fingers curled through the circle. Some legends

state that it emitted a bolt of lightning that could destroy one's enemies. The paintings show very clearly that it was some kind of device and not merely a symbol. How was it made and of what materials? Possibly it was made of common materials arranged in a way that we simply haven't thought of yet.

Next there are the curious rods, four to five inches long, very frequently shown in the hands of statues representing gods, kings, queens, princes and overseers. The latter generally only hold one, while the others almost always are shown holding two, one in each hand. Egyptologists admit they don't know what they were for. They are too small to be symbols of power, because they would not be noticeable from a few yards away. For a possible explanation we have to turn once again to the esoteric tradition. Information received from various mediums over the years definitely indicates that the purpose of the rods was to increase the power of the body energy field to the point where the energy could be directed at will for both psychic and physical objectives. They were supposedly made of different materials designed to generate a current flow between them. One combination was carbon and magnetic iron, another was copper or bronze and tin. Sometimes they were composed of tubes within tubes.

Many experiments, at our lab* and elsewhere, have demonstrated that some kind of energy flow is stimulated between these different materials, either when placed in the hand or just in close proximity, *especially* when they are aligned east/west or north/south. Physiologically, there is a feeling of warmth, tingling, current or just well-being. Often one feels stimulated for several hours after holding the materials for only a few minutes. Some investigators report that galvanometric skin responses are altered after holding the materials. On the other hand, some people report depleting effects, depending on the orientation of the rods.

We have the fact that the Egyptians did some unexplainable things requiring the use of a form of energy we aren't familiar with, the fact that statues and paintings show figures holding

* I participated in the design and implementation of numerous experiments in conjunction with my associates and colleagues at Huna International.

mysterious rods that must have served some purpose, the fact that psychic sources describe the materials and purpose, and the fact that there is an objective effect when these materials are held. Here are some clues of utmost importance.

But even if the rods did have an effect of increasing the strength of the body energy field, how were they able to translate that into a levitating force to lift rocks? There is a "parlor trick" that may offer an answer. If a person lays down on the floor and six others arrange themselves around him and try to lift him with their fingertips, they cannot do it. But if those same six take a number of rapid, deep breaths and then try it, they will lift him easily. The theory is that by rapid breathing they have taken extra mana (or prana, if you will) into their systems and expended it in a concentrated beam through their fingers. Since one of the qualities of mana is supposed to be a levitating effect, the ease in raising the person the second time is explained. If the Egyptians were able to accumulate a large enough charge of energy by means of the rods or tubes, they may have been able to discharge this in a beam through another rod or tube and thus levitate the rock, at least until the charge ran out. Then there would be a delay while the priest or whatever built up another charge and lifted the rock again. In this way he could cause the rock to hop toward the site. This sounds good, but until one of us succeeds in doing the same thing it will remain just a pretty theory.

Out of the Far East

The scientific achievements of ancient China were far ahead of any other civilization of the time except, perhaps, Egypt. Chinese alchemists were busy trying to change base metals to gold, discover the secret of immortality and reach perfection in body, mind and spirit long before the birth of Christ. Their methods and terminology were remarkably similar to that of European alchemists during the Middle Ages. One of their accomplishments was the manufacture of aluminum bronze. Objects of that material have been found dating back to the second century A.D. As far as we know now, the only way to make such an alloy is by electrolysis,

so we either have to admit they knew of that process or used another, unknown to us as yet. Magnetism was known in the same era and was used for orientation by 2 A.D. More remarkably, a seismograph was invented between 78 and 139 A.D. that, in the words of Louis Pauwels and Jacques Bergier, "implies the application of advanced scientific principles and postulates a knowledge of the earth's structure, of mathematics and even of the propagation of waves, the origin of which is unknown." Such knowledge would have taken centuries to build up.

In writings of the first millenium B.C. there are many references to "magic mirrors." Some sources state they were used to capture spirits, this is not readily accepted today. According to Pauwels and Bergier, but they "have extremely complicated high reliefs on the back of the looking glass. When direct sunlight falls on the mirror, the high reliefs, which are separated from the surface by a reflecting glass, become visible. This does not happen in artificial light. The phenomenon is scientifically inexplicable." It is also said that when set up in pairs they transmit images just like a television. Going further back into Chinese legendary history, we run into airplanes, spaceships, terrible weapons of destruction, marvelous healing abilities, and men who have mastered the technique of flying.

All technological exploits require energy. What kind of energy concepts do we find among the Chinese? There are two, which turn out to be quite similar to the Hindu ideas of prana and kundalini. First there is *Li,* which means strength, energy or force. The term, with qualifying additions, can be applied to anything from electricity to gravity to mind-force. In the esoteric literature, it is Li alone that is used when referring to the energy used in levitation and other supernormal phenomena. The Chinese language is, in its written form, descended from pictographs, somewhat like hieroglyphics, and individual ideas are formed into what are called "characters". Most characters are composed of two or more basic characters and relatively few are single. The character for Li is a single type, indicating that it is an extremely ancient concept.

The other type of energy is mostly associated with the body and is called *ch'i.* It supposed operation forms the theoretical basis for

acupuncture. Ch'i is said to circulate through the body through channels called "meridians." When these meridians get blocked for some reason or other, there is too much ch'i in one part of the body and too little in another. Thus, disease and pain develop. The purpose of acupuncture is to balance the flow and cause harmony in the body. Ch'i is also prominent in the practice of t'ai *ch'i* ch'uan, whose purpose is cause the ch'i to flow easily throughout the body, and in kung fu, where it is concentrated in the extremities for fighting. There is no doubt that acupuncture works and that modern medicine has no explanation for it within the framework of Western tradition. Ch'i is real, and it may be part of what we are looking for.

Enigmas in the Americas

The popular image of the early inhabitants of North America is that of a romantic, but fairly primitive race of people, yet all across this land are mystifying remnants of one or more great civilizations. There are pyramids in the Mid-West that are larger in volume and area than the Great Pyramid of Egypt. Broken down fortresses, hardly recognizeable, are more numerous than most Americans think. When the Spaniards first arrived they heard many stories of the Seven Cities of Cibola, not just from one or two tribes, but practically from coast to coast and border to border. Many lives were lost in a search for them, but it is probable that the stories had been handed down from a far older time. Canadian Indian legends tell of a time when the frozen north was a land of luxuriant forests and meadows and there were great cities to the south. Peter Kolosimo quotes a source in which an old indian member of a secret society says, "Many of us went down there and saw the shining cities and their marvels such as the grand homes and the men who flew into the skies to meet the Thunderbird. Then the demons returned and there was terrible havoc everywhere. The few of us who had gone down there and managed to get back declared that the cities and all the life there had all gone. There, where once such cities stood, there is nothing but ruins now." The explorer William Walker wrote that the whole region between the St. John and Gila rivers was covered with ruins of cities, full of vitrified rock and craters caused by fires

hot enough to liquify any rock or metal. There was terrible energy available at some time in North America's past.

Mexico and Central America abound in ancient legends of flying men, levitation and destructive energies. These cultures are supposed to have never developed the wheel or used domestic animals, yet in the jungle of Vera Cruz lies a sixteen-ton carved head of basalt that was transported over mountains, marshes and deep gorges from a quarry over sixty miles away, and without a scratch on it. What kind of power was used to do this? There are stories that many things were accomplished with a combination of solar and magnetic energies. One source says that Montezuma presented Cortes with two gold discs which were levitation devices, which were probably melted down later. The Aztecs had an excellent system of roads throughout Mexico, but they had no horses or wheeled vehicles. Is it reasonable to suppose that these roads were only built for foot traffic?

In South America the Incas had an even better system of roads, and yet they did not have horses or wheels, either. They also had cities and fortresses on mountain tops containing stones quarried from many miles away and somehow carried over impossible terrain. On the Gate of the Sun at Tiahuanaco are strange hieroglyphs that some American scientists believe may be representative of ionic motors. Now, an ionic motor is a plasma motor and plasma has strong correlations to the energy we are studying. We will have occasion to delve into the subject of plasma in a later chapter.

A Dr. Williamson discovered, in 1952, the city of Pomatana in the high Andes. Two hundred skulls there had been trepanned in the forehead. According to legend this was an operation designed to open the "third eye." In caves nearby were found long copper rods, very reminiscent of the rods used by the Egyptians. Of course, throughout South America the traditions state that the priests of old were able to make rocks fly through the air.

The Mana of Polynesia

As I stated at the very beginning of this section, *mana* is a term denoting "super-energy." It is a supernatural or divine force which

exist both in the body and out, thus combining the Hindu and Chinese dual concepts into one. Mana made a man healthy, it made him strong, and if enough could be accumulated it could give him magical powers. It was believed that mana entered the body through the top of the head and it was strictly forbidden for anyone to place a hand on top of a man's head for fear of interrupting the flow of mana. In the case of a chief, the violator would be killed on the spot. It was the priests of Polynesia, the kahunas, who were experts at manipulating mana. Traditions state that they were able to charge wooden clubs with mana to the point where the discharge would knock a man unconscious if he touched it. They would stand behind the warriors in battle and toss the clubs over their heads toward the enemy, knocking opposition soldiers out of commission even if they were only slightly struck. Mana could also be accumulated for levitating objects, controlling the weather, for healing and for killing.

Thorough research has shown that Polynesian is a language designed to carry information of a secret nature in its roots. No one knows when this was first constructed, but the knowledge of it was still available in the Middle East at the time of Christ. There are many linguistic and cultural traces linking the kahunas of Polynesia to the Mediterranean. Certain "code" words were built on roots that explained the inner meaning of the original word. There was a system of doubling syllables and vowels in order to get the full meaning. The name of a thing in Polynesian is not just a label, but a thorough description of its nature. By a code breakdown of the word, mana, we can learn much about the qualities it possesses, as claimed by the kahunas.

Here, then, is a code breakdown of *mana:*

Mana —supernatural or divine power; to worship, religion; branch, limb, crosspiece of a cross; a line projecting from another line; stream branch, road branch; to branch out or spread out; stage of a foetus in which limbs begin to develop.

Ma —by means of; faded, passed away, perished; a prefix indicating a quality or state.

Ma'a —knowing thoroughly, experienced; to practice or gain experience; to cast a stone in a sling; to tie; bad smelling; to reach out as a baby or an octopus.

Mama —fast, nimble, speedy of movement; lightweight; to ease pain.

Ana —to measure, survey, evaluate, pattern, plan, model; to have enough or too much; cave, grotto; larynx.

Ana-ana —black magic.

Na —calmed, quited, pacified; to relieve pain; to moan, groan.

Na'a —firmly seated; a fire covered with ashes.

Na'ana'a —to protrude; confused, bewildered.

Nana —to look at, observe; to take care of.

A —fire; to light a lamp.

There are a few more, but this is enough for our purposes. By this breakdown a kahuna teacher could tell his student that mana is necessary for proper worship and is an integral part of religion. When discharged through mental effort it can be made to branch out and in its beginning it is like a foetus beginning to develop. But mana can also fade away and this is what causes death and the transition into another state of consciousness. In order to use mana it is necessary to practice in order to become thoroughly experienced in its use. It can be projected like a stone from a sling and can be used to bind things to you. If enough is accumulated there is a bad smell.* It can be made to reach out to where you want it to go, like the arms of an octopus. Mana acts very fast and it has a levitating effect, besides having the quality of easing pain. By mental direction

* Experiments at Huna International have shown that high concentrations of this energy produce an ozone-like smell.

it can be made to follow a pattern and it is possible to accumulate too much of it. It can also be stored, as in a cave, and sound can be used to increase its effects. This is also the energy that is used in black magic. When properly used it has a calming effect and relieves pain, but when improperly used it can cause distress. Mana can be permanently infused into an object and it can also be completely wiped out like a fire covered with ashes. A charged object protrudes mana like a magnetic field; too much causes confusion. It is used for telepathy, clairvoyance and psychic protection. Fire is one of the symbols of mana, which is also used in enlightenment.

By studying a simple four letter word, one can learn much about the nature of this energy. It is fascinating to note the correspondences of what has been given above with the esoteric traditions of the nature of magical energy. One of the primary techniques of accumulating mana is through deep breathing, and this is shown by an extension of the code to the words ea*mama* and ae*mama,* meaning "oxygen" and "lungs" respectively.

Closely associated with mana is another term, aka. This corresponds closely to the occult terms "ectoplasm" and "astral matter," and to the Hindu "akasia." There are also similarities to the nineteenth century "ether" and Mesmer's "universal magnetic fluid," to be the subject of the next chapter. Aka appears to be the medium for mana, and is as necessary for its transmission as air is for sound. The relationship can be viewed as that between matter and energy.

The great stone statues of Easter Island were moved, according to local tradition, through the air from the quarry to their present sites. Thor Hyerdahl showed that a small statue could be moved into a standing position with levers and an earthen ramp, but he never succeeded in demonstrating how to get the statue to the site in the first place without any scratch marks and in a land that shows no sign of ever having had enough trees to use as rollers. At a lecture in Dakar, Senegal, Francois Maziere, a French explorer, showed a film of his expedition to Easter Island and pointed out a section of the island which he found to be totally devoid of even bacterial life, as if everything had been killed off by the radiation of an atomic bomb. And yet, there was not a dangerous level of radiation. Leg-

ends talk of a great battle in ancient times. Could there have been an atomic explosion, or the use of another type of force of which we know nothing? Another meaning of mana, not noted above, is "desert." Coincidence?

A Brief Look At England

All over England are the remnants of straight lines known as "leys." They connect very ancient temple sites, stone circles, hill-tops and barrows. John Michell has presented much evidence to show that they may have been magnetic lines of force over which the ancients were able to fly in levitated chariots. Similar "sacred" lines of force have been noted in China, Polynesia and Asia. Of special interest is Michell's theory that the layered construction of barrows and hidden chambers in many megalithic sites is related to the discovery of Wilhelm Reich that layers of different materials produce a force field of mana (called "orgone" by him) with properties related to but not the same as electromagnetism. Certain effects of mana can only be demonstrated when the instruments or test objects are aligned with the earth's magnetic field. Here may be an important clue to the ancient secret of levitation.

The Persistent Legend Of Atlantis

There is so much geological, cultural and biological evidence concerning the reality of Atlantis that only a blind fool would still deny its existence. However, we still have a lot of blind fools in our midst today. Archeologists who construct whole "histories" of other supposed civilizations on the flimsiest of evidence refuse to admit the existence of Atlantis unless one of their profession would find an indisputably authentic stone tablet inscribed "Welcome to Atlantis!" Even then the poor soul would probably be accused of fraud.

Atlantis undoubtedly existed, but the real question concerns its level of cultural and technological achievement. In his *Timaeus*, Plato describes a rich civilization that might have been the equivalent of Rome at the height of its glory, but there is nothing in the account to suggest a technology anywhere near our own. In fact, the

only unusual feature is the mention of "orichalcum," a highly esteemed precious metal that ranked above silver and gold in value and that was red in color. It was obviously not copper, since the Egyptian priest who recounts the tale to Solon says that it doesn't exist anymore, and he does mention the use of brass, a copper alloy.

It is not from Plato that we get the stories of airplanes, rockets, advanced psychic powers and crystal towers that emitted fantastic amounts of an unknown energy, but from occult sources. Among the most prominent of these is Edgar Cayce. Over a period of some twenty years, Cayce, while in trance, gave a remarkably consistent story of a people who used rays and "electrical forces" of various types, and "destructive forces from the prisms." Some of these forces were used to power airplanes and to move stone figures, among other things. The central power supply source was a huge crystal apparently mounted on a tower which transformed energy from the sun into useful electrical and other energies. According to Cayce, the temple containing this crystal is located under water near the Bahamas, oddly enough in the zone known as the "Devil's Triangle."

Since Cayce, many other mediums have described this supercivilization of Atlantis in the same general terms. A medium working with Huna International has described the great crystal in considerable detail. A capstone crystal supposedly received the solar energy and focused it into a crystal base containing mercury, sulphuric acid and, unfortunately, orichalcum. From there it was converted into useful energy and transmitted like radio waves.

An Overview

Archeology, history, legends, myths and psychic perception all bring me to the inescapable conclusion that the ancients were much more advanced than we give them credit for being. Feats of levitation, healing, destruction and so on are too widespread and described in too much consistent detail for us to dismiss them lightly as fantasy. To be sure, much of what was described can be attributed to a knowledge of electricity and perhaps even lasers and

atomic weapons. This is fantastic enough in itself, but we are not here to gape and wonder. What interests us are the residual details that indicate the use of a force which is not common knowledge today.

To be sure, no one source constitutes sufficient proof that there really was such a force in use. Archeology alone merely presents us with inexplicable artifacts, but that does not mean that someday we may not find a simple explanation for them. We know that history can be distorted to suit the purposes of the historian. Legends and myths can be explained away as symbolism or wish-fulfillment, and psychic perception is too subject to charlatanry to be of any value by itself. Yet when these sources from many people across the planet are taken as a whole, the circumstantial evidence becomes impressive. What we have from the ancients, then, are only tantalizing clues.

In the pages to follow we start on the road to hard facts, supported by witnesses and serious experimentation. Do not expect to find hard answers, however, for all our answers lead to ever more questions. The hope is that you readers will be stimulated to answer some of those questions. It is well understood that the end of the quest still lies in the misty future.

CHAPTER TWO:

THE PARAPHYSICS OF MESMER

Franz Anton Mesmer was born on May 23, 1734 and died in 1815 at the age of eigthy-one. He has achieved historical immortality by the attribution of his name to a phenomenon which was actually a side effect of his work and to which he never gave a great deal of attention. Today, "mesmerism" is considered to be the same thing as hypnotism, a fact which Mesmer himself would have bitterly denounced. Hypnotism is a vitally important subject, but in the late eighteenth and early nineteenth centuries mesmerism meant something entirely different. It referred to "Animal Magnetism," the title that Mesmer gave to his discovery.

When he was thirty-one, Mesmer graduated from the University of Vienna with a degree in medicine. By this time he already had two other degrees, including a Ph.D. The subject of his medical thesis is surprising in view of contemporary medical thought, but what is even more surprising is that it was accepted. For Mesmer, who was profoundly influenced by the writings of Paracelsus, chose as his topic the influence of planets on the human body. He deeply believed in the essential truth of astrology, but in a spirit of scientific inquiry. He was not concerned with the effects of planetary bodies on circumstances. What interested him was their effect on the human body. As he wrote in his thesis, "It is obvious that there is hardly any change in the heavenly bodies which does not influence the fluid or firm consistencies of our earth. Can anyone deny, there-

fore, that animal organisms, too, come under these influences? A living creature, too, is part of the earth, and such a creature consists of liquid and firm components, the proportions and equilibrium of which are subtly altered, thus producing effects which are poignantly felt by the creature itself." Now that we know the life cycles of oysters and certain worms are dependent on moon phases and that sunspots do affect the mental states of humans, we can see that Mesmer was addressing himself to scientific facts. But at the time his theories were only tolerated with amusement.

Mesmer made a great leap, however, by carrying this theory to its logical conclusion. If there was an influence from the stars, then there had to be an influence here on earth which could interact with it. Out of this grew Mesmer's concept of a universal *fluidum* that penetrated everything, and which acted as the carrier for the force of animal magnetism, an energy that he quite definitely recognized was not limited to animals.

For about five years after beginning his profession as a physician Mesmer lived a relatively quiet life absorbed in his patients and many hobbies, including musical classes, and numerous experiments in physics. Some of these experiments had to do with the application of electricity to healing. Mesmer was still looking for something to justify his theory that "all things in nature possess a particular power which manifests itself by a special action upon other bodies, that is to say, a psycho-dynamic power acting exteriorly, without chemical union, or without being introduced into the interior of the organism." Far from being limited to animals, he felt "that all bodies—animals, plants, trees, water, even stones—were impregnated with this magic fluid, which might be spread to a considerable distance."

In 1774, Mesmer heard that a Jesuit priest, a professor at the University of Vienna and a court astrologer for Maria Theresa, was using magnets to produce cures. Since Paracelsus had reported the same possibility two hundred years before, Mesmer became intensely interested and began to work with the priest. While the Jesuit felt the magnet itself to be the healing agent, however, Mesmer believed it was merely the medium through which a healing fluid acted. Extending his own research, Mesmer applied magnets to some cases

of long standing illness and achieved remarkable cures. He found that the magnets provoked an apparent crisis in symptoms before effecting a cure. "The application of magnetism often increased pain and resulted in an immediate crisis, which was followed by a restful slackness and a gradual recovery of the patient." Further clinical studies convinced him that steel magnets were not the only source of magnetic influence. He found that paper, bread, wool, silk, leather, stones, glass, water, various metals, wood, dogs, humans and virtually everything could seemingly absorb and then emanate a healing force. Eventually he discovered that he was a generator of the force himself and that some patients could be cured merely by passing his hands over their affected parts.

Mesmer never considered himself to be a spiritual healer. He knew he was working with a natural phenomena that could be applied by anyone with proper training. At the same time, he was aware that he was working primarily with the mind. The healing force was "psycho-dynamic," it had to be willed into the patient and, most important of all, the patient had to accept it. A thoroughly skeptical patient could apparently block the effects of the force. Of course, perhaps without completely realizing it, Mesmer was working in large part with the power of suggestion. On the other hand, he did insist on the importance of a good rapport being established with the patient and he limited his curative attempts to functional disorders, leaving organic disorders to the care of regular physicians. Also, in later years, he did his best to create a suggestive atmosphere, using dim lighting, soft music and even impressive robes and wands. This aroused the ridicule of his colleagues, but Mesmer was impervious to that. He cured his patients. He aroused their anger when, in the face of the prevailing chemical and mechanical approach to disease, which has lasted to our own time, he stated, "To the physical causes of disease must be added moral causes: pride, ambition, all the vile passions of the human mind, are as many causes of visible maladies."

Mesmer's many experiments and successful results were also proof that he was working with an actual transference of energy of some type. Suggestion alone could not account for many of the cures, nor for the extremely short time in which many of the dis-

orders were eliminated. Some of these were effected so quickly that suggestion alone would not have had time to work.

Most of what has come down to us about Mesmer's work deals with healing, but it is apparent that he carried out many experiments in the realm of physics as well.

At the request of Dr. Charles Le Roy, President of the French Academy of Sciences, Mesmer prepared a memorandum about his discoveries which included the following twenty-seven propositions, to which I have added commentary:

1. "A responsive influence exists between the heavenly bodies, the earth, and all animated bodies."

This is the basic thesis of astrology. In modern times we recognize gravity, light, radio waves, X-rays and cosmic rays as reaching us from the heavens, so it is ridiculous to state that the stars do not influence us at all. The question is, how much and in what way? Astrology, as seriously practiced, has a great weight of empirical evidence behind it. No serious researcher of energy should discount its effects, even if the form of energy behind it turns out to be different from anything heretofore discovered. Unless one has studied astrology with an open mind, one has no right to judge it.

2. "A fluid universally diffused, so continuous as to admit no vacuum, incomparably subtle, and naturally susceptible of receiving, spreading, and communicating all motor disturbances, is the means of this influence."

Here we have an extremely important point, one which is frequently overlooked or misunderstood. Mesmer clearly differentiates between the "influence" as such and the means by which it is propagated. The universal fluid is the means, the carrier, and must not be confused with the influence itself. There is a remarkable correlation between Mesmer's fluid and influence and the Polynesian concepts of *aka* and *mana*. According to Mesmer, what appears as space between the stars is actually filled with the universal fluid. The latest research by astronomers shows that space is not a vacuum as once was thought, but is "filled" with highly diffused gaseous particles.

However, Mesmer would have considered the fluid to be far more subtle than gas, since it has the capacity for penetrating everything. Recently, the theory of a universal ether, comparable to this fluid idea, has been revived in some advanced scientific circles to account for the propagation of light, radio waves, etc. Since these are considered to be vibrations, there must be something to carry the vibration from one place to another. This is exactly the role Mesmer had in mind for the universal fluid.

3. "This reciprocal action is subject to mechanical laws with which we are not as yet familiar."

Unfortunately, this statement is as valid today as it was over two hundred years ago. Note that Mesmer spoke of "reciprocal action." In other words, if the planets can affect us, then in some way we must have an influence on the planets. Waves striking a shoreline set up counter-waves which flow back in the opposite direction. Although much weaker than the original source, there is nevertheless an influence. The ancient axiom of "As above, so below," must have as its corollary "As below, so above." An atomic bomb explosion on the earth might have repercussions that extend far beyond the confines of our atmosphere. This could, just possibly, be the reason for so much extraterrestrial interest in our affairs, if such actually exists.

4. "Alternative effects result from this action, which may be considered to be a flux and reflux.

The "flux and reflux" confirms my commentary above. Alternative effects could refer to both beneficial and harmful ones.

5. "This reflux is more or less general, more or less special, more or less compound, according to the nature of the causes behind it."

In other words, the "vibrations" given off by our planet may be general (a war), special (the setting off of a hydrogen bomb) or complex (an earthquake or volcanic explosion).

6. "It is by this action, the most universal which occurs in nature, that the exercise of active relations takes place between the heavenly bodies, the earth, and its constituent parts."

7. "The properties of matter and of organic substance depend on this action."

An intriguing statement which merits a commentary but that would take me too far afield from my concern in this book.

8. "The animal body experiences the alternative effects of this agent, and is directly affected by its insinuation into the substance of the nerves."

This is no more than repeating the assertion that we are affected by an influence from the heavenly bodies. That Mesmer claimed the "substance of the nerves" was the receiver for this influence is a reflection of the language of his time, since in his day nervous disorders (what we would call neuroses) were thought to be directly related to the nervous system.

9. "Properties are displayed, analogous to those of the magnet, particularly in the human body, in which diverse and opposite poles are likewise to be distinguished, and these may be communicated, altered, destroyed, and reinforced. Even the phenomenon of declination may be observed."

The idea that the human body is polarized is a very old one, found in many different cultures. There is a difference of opinion, however, on the direction of the polarity. Some peoples have believed it to be from side to side, i.e., that the left side acts as one pole and the right side as another. Others claim it is front and back and still others claim top and bottom (head and feet). One type of experiment strongly indicates a front and back polarity. The subject stands with his back to an experimenter who charges himself with mana through special breathing methods or other techniques. The experimenter then raises his hands with his palms facing the subject's back. In most cases, the subject will be drawn backwards as though

by magnetic attraction, *even though no word has been spoken nor any knowledge given of the exact moment the experimenter raises his hands.* Thus, suggestion does not enter into the picture. In a few cases, the subject feels as if he is being pushed forward. It has been found in these cases that an attractive effect is produced when the experimenter stands facing the subject. Not only is this indicative of polarity, but of a variation in polarity between different subjects.

Another type of experiment lends support to the side to side polarity idea. A charged person or object is touched with the left hand while the right hand touches or is held near a sensitive subject. The latter can always feel an outpouring of energy from the right hand, which diminishes sharply when the charged object is released. This also works with the right hand as a receiver and the left as a transmitter, though some sensitives report a difference in the quality of the energy under this arrangement. It is possible that suggestion does play a role here. The same effect can be achieved with people linking hands in a chain. Because of this current-like effect an interesting theory has arisen with an analogy to electricity and magnetism. As these occur at right angles to each other it has been proposed that the front and back polarity is analogous to the magnet, while the side to side polarity is analogous to an electric current. When a charged object is touched by both feet an effect can be felt in the head, and when placed on top of the head it can be felt in the feet. But when touching one foot only, it seems to cause an outporing of energy from the opposite foot. How this fits in with the magnetic/electric theory, however, has not been determined by its proponents.

The properties of the energy can be communicated as Mesmer said, as I have shown above. They can be altered by the will of the operator. On some occasions, a person who at first felt attracted by the experimenter's hands later felt pushed away by them. The change was brought about by the experimenter willing it. All effects have apparently been destroyed temporarily by the application of water, which seems to absorb the energy. This must be the reason that so many spiritual healers wash their hands after treating a patient. The effects can be reinforced by the use of mana gen-

erators, such as magnets. Mesmer noted the phenomenon of declination, or the deviation of the poles from their expected position. Our experiments lead us to believe that the body has a dynamic, or fluctuating, polarity, dependent on outside influences as yet undetermined fully.

10. "This property of the human body which renders it susceptible to the influence of the heavenly bodies, and of the reciprocal action of those which environ it, manifests its analogy with the magnet, and this has decided me to adopt the term of animal magnetism."

Now Mesmer has made it even clearer that he differentiates between animal magnetism and the universal fluid. The reciprocal action here refers to the fact, illustrated above, that one human body can affect another with animal magnetism. In the rest of the propositions, whenever Mesmer speaks of magnetism he means this particular kind, and not that which is purely a property of minerals.

11. "The action and virtue of animal magnetism thus characterized may be communicated to other animate or inanimate bodies. Both these types of bodies, however, vary in their susceptibility."

I have already talked about communicating the influence to animate bodies. I have also mentioned "charged objects," and this is what Mesmer is referring to in this proposition. He found, and I have, too, that an inanimate body such as an ivory statue can apparently absorb mana (or animal magnetism) imparted to it by a human to the point where an energy field is created around it that can be felt by a sensitive subject. This field can have the same effect on a person as the energy emitted by the one who charged it. As Mesmer said, different materials—and people—vary in the amount of mana they can absorb. In this proposition we encounter the age-old secret of amulets and talismans.

12. "This action and virtue may be strengthened and diffused by such bodies."

In the case of an inanimate object, it can be made into a mana generator that will work even when far removed from the person who charged it. Some materials, again such as magnets, seem to act as natural generators which emit mana without having been charged by a human operator. Lest there be some confusion, I should state right now that a magnet emits both mineral and animal magnetism, somewhat in the same way as a light bulb emits both light and heat. Mana generators can be used to reinforce or amplify the mana in a human.

13. "Experiments show that there is a diffusion of matter, subtle enough to penetrate all bodies without any considerable loss of energy."

The "matter" is the universal fluid. Assuming that mana requires it as a carrier, the only way to explain the action of mana through solid walls is to assume that the fluid can penetrate all bodies. An interesting experiment is to repeat the attraction experiment mentioned in the commentary of proposition nine, but with a sheet of glass or plastic between the operator and the subject. There should not be any difference in the effects.

14. "Its' (the animal magnetism's) action takes place at a remote distance without the aid of any intermediary substance."

I call this the "induction effect." In experiments to be more fully described in later chapters, I have witnessed mana transmitted to subjects in another room and even many miles away. An analogy can be made with radio receivers and transmitters, especially since a mental tuning or channeling process is required.

15. "It is, like light, increased and reflected by mirrors."

Mesmer discovered that he could direct his animal magnetism toward the mirror image of a subject and affect her exactly as if he were directing it to her person. I have not carried out adequate experiments to test this thesis, but the phenomenon has been reported from other sources.

16. "It is communicated, spread, and increased by sound."

Sound, in the form of music or chanting, has been used since time immemorial for "raising the vibrations" of a group of people or even an individual. The sound itself does seem to increase one's supply of mana, as long as it is the right kind of sound. Group or individual chanting of the mystical word "Aum" can be tremendously beneficial for mental and physical health, particularly when done on a rising scale. One experiences a real "high" that lasts for hours afterward. There is a system of healing called "Toning" in which vocal sounds of different pitches are directed toward a patient and some remarkable cures are claimed.

17. "This magnetic virtue may be accumulated, concentrated, and transported."

One way of accumulating mana is by special breathing and visualization techniques. Some of these can get rather complicated, but a simple form is to sit quietly for a few moments, and visualize yourself surrounded by a golden light (representing mana). Then take four slow, deep breaths. On the inhale, visualize the mana coming into your body. On the exhale, feel it being stored either in your solar plexus or your head. This is an excellent pick-me-up whenever you are feeling fatigued or when you want to increase your mental alertness. Yes, you will be using imagination and suggestion, but you will also be accumulating a real supply of mana which can easily be noticed by a good clairvoyant.

Of course, mana can also be accumulated, concentrated and transported in inanimate objects, as noted before. You can test this by performing the breathing technique described above, only instead of storing the mana on the exhale, extend your hands over a glass of water and will the mana into it as you let out your breath. If you have accumulated enough mana, and if your taste buds have not been desensitized by too much tobacco or alcohol, you will be able to taste a definite difference between your treated water and a glass of untreated water. Your treated water will have become "magnetized."

18. "I have said that animated bodies are not all equally susceptible; in a few instances they have such an opposite property that their presence is enough to destroy all the effects of magnetism upon other bodies."

You know of people who have a "green thumb." Plants thrive for them in ways that cannot be explained by mere physical care. They can bring plants that others have abandoned back to sprightly life in a very short time. But did you know that there are also people with "brown thumbs?" For these people nothing will grow right. Their very presence seems to cause plants to wilt. The former are emitting a beneficial form of mana. The latter emit, unconsciously for the most part, a form of mana which is detrimental, at least to plants. There are also people whose presence is highly unsettling to other people. They cause nervousness or depression in other people just by being around, like the little character with the black cloud in old Li'l Abner comic strips. Still others seem to drain you of energy when they are close by, like they are sucking it right up. "Psychic vampires" they are called in occult lore, though it is very rare that anyone does it on purpose. All are simply emitters of what Mesmer called the "opposite virtue."

19. "This opposite virtue likewise penetrates all bodies: it also may be communicated, spread, accumulated, concentrated, and transported, reflected by mirrors, and spread by sound. This does not merely constitute a negative, but a positive opposite virtue."

In other words, this effect is not just the opposite pole of animal magnetism, but a kind of "anti-animal magnetism," with its own polarity. It may be speculated that in its developed fom this could be the source for the worst kind of evil and black magic. Perhaps it is also the cause of death by old age and the "virtue" bv which poisonous substances are created. As a subject for study, this supposed "anti-mana" has been seriously neglected.

20. "The magnet, whether natural or artificial, is like other bodies susceptible of animal magnetism, and even of the

opposite virtue: in neither case does its action on fire and on the needle suffer any change, and this shows that the principle of animal magnetism differs fundamentally from that of mineral magnetism."

Mesmer states in this proposition what we have stated already; namely, that magnetism as we know it and mana are not the same thing at all. Note, however, that he says a magnet may be imbued with anti-mana. It is known that some magnets will affect some people deleteriously. They may induce headaches or other symptoms of physical distress. A degree of experimentation is in order to determine if an anti-mana magnet would be beneficial to an anti-mana person. It seems logical that it would, but ordinary logic often falls down in this kind of research. One thing to watch out for is that a simple change in polarity may make a difference in effects. It has been reported that when some people hold one end of a magnet it causes a headache, but when they hold the other end the effect is beneficial. This is probably more a case of disharmony rather than an indication of the presence of anti-mana.

21. "This system shed new light upon the nature of fire and of light, as well as on the theory of attraction, of flux and reflux, of the magnet and of electricity."

No truer words have been spoken.

22. "It teaches us that the magnet and artificial electricity have, with respect to diseases, properties common to many other agents presented to us by nature, and that if the use of these has achieved some useful results, they are due to animal magnetism."

Mesmer is making a very important statement here, and one that has been borne out by many experiments. It implies that he had experimented with electricity to effect some successful cures and that the results he obtained were identical to those produced with the magnet, as well as by the laying on of hands. Also implied is the fact that whenever electricity or magnetism is present, mana is also

present. Whether mana is a by-product of electromagnetism or vice-versa is an interesting field for speculation, but one for which I do not have the space to discuss. What I do know is that mana is indeed present when electromagnetism is present, for we have obtained the same effects with electromagnetic devices as we have with hands, pyramids, oracs, manaboxes and other things to be described in later chapters. This corresponds, of course, to the "Law of the Elephant"—"if it looks like an elephant, acts like an elephant, feels like an elephant and smells like an elephant, it probably *is* an elephant." But because mana is not easily measurable, and is found in so many different sources, orthodox science has so far refused to accept the implications.

23. "These facts show, in accordance with the practical rules I am about to establish, that this principle will cure nervous diseases directly, and other diseases indirectly."

An error in grammar was no doubt caused by overoptimism. Principles in themselves do not cure anything; they must be applied. Mesmerism failed to catch on because so few practitioners applied his principles.

24. "By its aid the physician is enlightened as to the use of medicine, and may render its action more perfect, and he can provoke and direct salutary crises so as to control them completely."

Today, this statement would provoke a crisis with truth-in-advertising statutes.

25. "In communicating my method, I shall, by a new theory of matter, demonstrate the universal usefulness of the principle I seek to establish."

This theory is unimportant to our present study.

26. "With this knowledge, the physician may judge with certainty of the origin, nature, and progress of diseases, however complicated they may be; he may hinder their progress and accomplish their cure without exposing the patient

to dangerous and troublesome consequences, irrespective of age, temperament, and sex. Even women in a state of pregnancy, and during parturition, may reap the same advantage."

This is one of the things that got Mesmer into deep trouble with his colleagues, who were inveterate pill-pushers. The "dangerous and troublesome consequences" referred to effects of drugs, and drugs were the mainstay of the medical profession of his day. (Sound familiar?). At one time he wrote that the unfortunate habit of physicians "of continually giving drugs will stand in the way of animal magnetism for a long time." How long he could never guess. Yet, Mesmer was a good doctor and an eminently practical man. He was not against drugs as such. He also wrote that "Drugs for internal and external use must be sparingly applied, but they must not be discarded altogether."

27. "This doctrine will, finally, enable the physician to decide upon the health of every individual, and upon the presence of the diseases to which he may be exposed. In this way the art of healing may be brought to absolute perfection."

A high hope, but one that was not brought to fruition in his day, nor has it yet been in ours. Mesmer's colleagues were well satisfied with the art of healing as it was progressing for them. They were afraid of him, his theories, and especially his successful results. They succeeded eventually in driving him into an obscure exile, but they could not prevent the spread of his ideas. As so often happens, however, his followers either distorted his discoveries or emphasized only certain aspects to the detriment of the whole. At least one fortunate outcome was the discovery of hynotherapy, but even its practitioners had to fight for nearly a century to gain recognition from the medical establishment.

The Power of Magnets and Magnetism

It is one thing to record the belief that magnets aid healing as presented by a nineteenth century doctor whose colleagues called

him a quack and a charlatan, and quite another to claim that magnets can have any effect on us today. But they do. In a series of experiments with ten subjects we tested their reactions to the passing of a magnet over their arms, hands, face and head. One subject felt nothing at all, four subjects felt either a cool-breeze sensation or a tingling in the area of their wrists and palms only, three subjects also felt this on their bare arms, and two subjects experienced the sensations at all parts of the body tested. None of them had ever noticed any sensation from the proximity of magnets before. Suggestion was ruled out because the subjects were blindfolded and could not see where the magnets were being held. It is our contention that no sensation had been experienced previously because the subjects hadn't paid any attention to it.

Magnetism is being used to heal today, but acceptance of the possibility is facing the same kind of hostility that Mesmer experienced. There are published studies that show that a device called the Diapulse machine, which emits pulsed, high-frequency electromagnetic radio waves, is able to induce dramatic healing of such illnesses as sinusitis and impaired circulation in the legs. The machine does nothing except to create an electromagnetic field which penetrates the body to seven inches, which is what got the producer company in trouble with the FDA. It is "common knowledge" that a magnetic field can have no effect on living tissue, so the FDA designated the Diapulse claims as sheer quackery, banned interstate distribution, and blocked further research. The common knowledge, however, is completely at variance with successful tests carried out at hospitals and laboratories in Great Britain, New York, Philadelphia and elsewhere. In rigorously controlled clinical studies, use of the Diapulse resulted in outstandingly successful treatment of serious ankle sprains, chronic lesions, painful sinus inflammation and the healing of wounds. In one case, the need for drugs was reduced from fifty to one hundred per cent. This might, in fact, give us a clue to the reasons for FDA hostility. If Mesmer could see us now he might smile a bitter smile.

High-powered electromagnetism is not the only kind that will affect living tissue. Canadian studies show that many seeds germi-

nate and grow faster if they have been exposed to a magnetic field before planting, with some seeds growing about five times faster than unexposed seeds in the first forty-eight hours. The scientist reporting the study actually recommended that home gardeners try exposing their seeds to a magnetic field before planting. Since we have accomplished similar results using materials other than magnets, I am led back to Mesmer's conclusion that the active force is not mineral magnetism, but something else entirely—mana.

Finally, before completing this chapter, I want to elaborate on one curious statement in Mesmer's proposition No. 20—that of the action of a magnet on fire. I was intrigued, because the only relation I knew of between a magnet and fire was that sufficient heat could destroy a magnet's properties. But this did not seem to be what Mesmer was talking about. So I lit a candle and experimented with a powerful, small magnet. When the magnet was brought to within a few inches of it, the flame seemed to bend slightly toward the magnet. When brought to within a few fractions of an inch the flame would flicker and its center would bend sharply toward the magnet. A piece of brass produced no effect at a few inches distance. Close up it caused no flickering, but the middle of the flame bent sharply *away* from the brass. A finger produced exactly the same effects as the magnet. Glass caused the same effect as brass, while a powerful mana generator called a Manabloc caused effects like the magnet and finger from over an inch away. Here are more curious indications that mana is an active force.

Mesmer deserves an honored place in the history of Mana physics. I hope that one day he will be generally recognized for what he really did, and not for what others did in his name.

CHAPTER THREE:

THE ODIC FORCE AND BARON VON REICHENBACH

Except to students of life energy, the name of Baron von Reichenbach is hardly known at all today. Yet, in the early nineteenth century his name was well known in scientific circles throughout Europe. Reichenbach, whose scientific credentials were quite sound, was at first highly regarded as an authority on meteorites and the discoverer of creosote, but after he turned his attention to the study of what he called "Od," he attracted irate attacks from scientific colleagues and even his friends abandoned him. Regardless of the fact that he performed thousands of well-documented experiments and that many of his subjects were scientists themselves, the results he obtained were ignored or scorned primarily because they ran counter to the conventional wisdom of the day and also because for his data he often relied on "sensitives"—persons who could be regarded as having extended sensory perception. In addition, so much of what he discovered coincided with Mesmer's "animal magnetism" that he became a victim of guilt by association. Since mesmerism had already been discarded by the establishment, it was "natural" to discard the theory of Od as well. Reichenbach tried in vain to dissociate his work from that of Mesmer, even to the point of wrongly accusing the latter of confusing animal magnetism with ordinary magnetism.

A curious trait of Western scientists and researchers is their desire to rename the life energy every time it is rediscovered. Perhaps it

is egotism or ignorance of what others have discovered, or even a sincere belief that the discovery is unique. The fact remains that some thirty or more different names have been given to the same thing in Europe and America in the last two hundred years. To this list Reichenbach added the word, Od. His description of the etymology of this word is quite interesting: "For heat, electricity and light, there are, to a certain degree, insulators; but I have not yet been able to contrive anything of this kind for Od. From this want of any means of keeping it apart, I thought myself justified in forming an appellation suited to manifold scientific applications. *Va* denotes, in Sanscrit, to breathe; in Latin, *vado;* in Icelandic, *vada* means, I go quickly, I haste on, I stream forth. From it is derived *Wodan,* in the ancient German, expressing the notion of an all-pervading power; it is changed in several idioms of the German into Wodan, Odin, etc.; everywhere signifying a power penetrating everything, which at last is personified in Odin, a deity of the ancient Germans. Od is, therefore, the vocal expression of a dynamid, subtly pervading and streaming with an irresistible force through everything in nature."

Remember that Mesmer mentioned the all-pervasiveness of this energy, and you will meet this concept again. A decided advantage of Reichenbach's name for it is that "od" can be used both as a prefix, as in odic, and as a suffix, as in heliod (od from the sun). It is much more efficient than such terms as "psychotronic energy" or "animal magnetism."

First I will discuss Reichenbach's findings in regard to "magnetod"—the odic force emanating from magnets. The Baron made no secret of the fact that he was stimulated in his research by the work of Mesmer, and it was in order to prove or disprove Mesmer's claims that he first began his research. Like Mesmer, he found that many people could distinctly feel various sensations from the passage of a magnet over their bodies, without it actually touching them. The sensations were "rather disagreeable than pleasant, and combined with a slight sensation either of cold or warmth, resembling a cool or gently warm breath of air, which the patients imagine to blow softly upon them. Sometimes they feel sensations of drawing,

pricking, or creeping; some complain of sudden attacks of headache. Not only women, but men in the very prime of life, are found distinctly susceptible of this influence; in children it is sometimes very active." Note how similar this report is to our own findings described in Chapter Two. One of the more curious things I have discovered is that the same person may experience different sensations on different occasions. The first time he may feel a tingling, the next a cool breeze, the next a feeling of warmth. I don't know as yet whether this is a result of a change in the source, the subject, orientation or the environment, although some materials have a tendency to produce a particular type of sensation more often than others.

Although Mesmer was primarily interested in the healing qualities of the energy, Reichenbach was more concerned with its nature. This led him to perform some highly intriguing experiments with astounding results. Finding certain people sensitive to tactile sensations produced by the magnet, Reichenbach wondered if, in absolute darkness, they might not receive visual sensations. This hunch paid off handsomely. Working first with a girl subject to cataleptic fits, he discovered that she could see light emanating from the poles of a magnet while in a room so completely dark that no one else could see a thing. When an armature was placed on the poles, however, the light disappeared. What the girl described was more than just light; it was a moving, shifting flame. "The whole appearance was more delicate and beautiful than that of common fire; the light was far purer, almost white, sometimes intermingled with iridescent colors, the whole resembling the light of the sun more than that of a fire. The distribution of the light in rays was not uniform: in the middle of the edges of the horseshoe they were more crowded and brilliant than toward the corners, but at the corners they were collected in tufts, which projected further than the rest of the rays."

Highly encouraged, Reichenbach continued his experiments with other sensitives, many in apparent excellent health. Their observations were all confirmatory. According to their degree of sensitivity, they either saw a faint glow at the poles or magnificent fiery blossoms of flame resembling a giant iris. Gradually, Reichen-

bach determined that the north pole of a magnet seemed to exude a bluish flame associated with a cool feeling, while the color streaming from the south pole was yellow-reddish, associated with warmth. Using a powerful horseshoe magnet with both poles pointed upward, Reichenbach's sensitives reported that the flames from each pole did not intermingle, but remained distinctly separate. Both flames were "filled with numberless small spots, white-hot, shining, and forming altogether a column of light as big as a man." The term "white-hot" must be taken as descriptive, since no mention is made of an actual temperature recording. The column of light rose to the ceiling and formed an illuminated circle about six feet in diameter. As the sensitives continued their stay in the darkened room, the light seemed to become stronger, until they could discern objects and people quite distant from the magnet itself. Quite interestingly, this light would move like a candle flame if one breathed into it and a hand placed into it would throw a shadow. If the opposite poles of two magnets were brought together with flames were seen to penetrate each other undisturbed, unless one magnet were stronger than the other, in which case the flame of the stronger would cleave the weaker. Reichenbach also found that the light from the magnet could be focused with a magnifying glass and reflected by a mirror.

A fascinating discovery in relation to the magnet was what Reichenbach called "the rainbow of od." A great number of sensitives during thousands of experiments confirmed the fact that a spectrum of colors appeared within the blue or yellow-tinted flame of the poles of the magnets. When not disturbed by breath or motion, these colors arranged themselves in the orderly spectrum sequence, with red at the bottom and dark blue and violet-red at the top. The top color "died gradually away into a smoke-like vapor." The whole spectrum of colors was intermingled with sparkling points of light.

In one series of experiments, Reichenbach used a bar magnet with a cross-section of one square inch. The south pole was pointed upwards and produced the red-tinted spectrum, and when the north pole was turned upwards the blue-tinted spectrum was produced.

With the north pole still pointing up, Reichenbach placed upon it a pointed iron cap. The emanation of light "became thinner, more lucid and higher, but the succession of rainbow-color continued." When the Baron placed a two-pointed cap on the magnet, one point exuded a blue flame and the other a yellow-reddish one. A four-pointed cap produced four different colored flames, one from each point: Blue, yellow, red, and grayish-white. The spectrum effect was no longer evident. Turning the magnet on its vertical axis produced a great surprise, for the colors remained stationary. In other words, they did not change position along with the metal points. When the point which had emitted a yellow flame arrived at the position of the original blue flame, it emitted the blue. All the other points produced the same effect, as if the flames derived from an exterior source. Reichenbach soon determined that the "blue light appeared each time on the tooth directed northward, the yellow on that directed westward, the red southward, and the grayish-white eastward." Next he replaced the toothed cap with a foot-square iron plate. Four flames sprang from each corner—one per corner, that is—in the same relative colors as above, but emanating horizontally instead of vertically. When the plate was turned 45 degrees from the compass points mixed colors appeared: green toward the northwest, orange toward the southwest, grayish-red toward the southeast, and violet toward the northeast.

Finally, Reichenbach had a hollow ball of iron constructed, and suspended it in his darkroom by a silk cord. Inside he arranged a vertical iron rod wound with six strands of copper wire which was attached to a voltaic battery of zinc and silver plates. The sensitives "saw the suspended ball stepping forth from the darkness, clad in various colors. The whole surface was glittering in rainbow light. The scales of the ball toward the north were blue, those toward the northwest green, those toward the west yellow, toward the southwest orange, toward the south red, toward the southeast grayish-red, toward the east gray, toward the northeast reddish stripes mixed with blue recurred again. The colors were visibly forming delicate lines one beside another, separated by others darker. The whole ball was wrapped in a delicately shining sphere

of vapor." The top half of the globe had a bluish cast over all its colors, while over the bottom half was a cast of reddish light. Another description must be quoted to get the full effect. "On the top, where was the north pole of the electro-magnet, arose palm-high over the globe, an illuminated column of light playing into blue, then curving in all directions like an open umbrella, and running down all around the ball at a distance of two to three inches from it. From the other pole, the south pole, on the lower part arose similar sheaves of lustre, though of reddish color, all around the ball. Both these shining phenomena continued falling asunder, and died away before reaching the equator of the globe." Being familiar with terrestrial magnetism, Reichenbach contended that the northern lights would probably be found to be a manifestation of Od.

Such a display of colors must have been—and was repeatedly said to be—a spectacular sight. These experiments should be widely duplicated in our day so that we do not have to rely solely on reports over a hundred years old. My own attempts along this line will be recorded in a later chapter, but it is noteworthy that some clairvoyants claim to see the human body sheathed in a rainbow display of colors. The variation of the colors according to the points of the compass needs to be seriously studied. The polarization may furnish important clues as to different uses and effects of the energy. Reichenbach encouraged duplication, but said, "I must caution you against omitting any precautions for getting absolute darkness, and for accustoming the eyes of the performer to the latter for some hours; otherwise your observer could see nothing, you would operate in vain, and the truthfulness of my statements would run the risk of being suspected, underservedly."

The work with magnets comprised only one part of Reichenbach's experimentation. He found, for instance, that crystals emitted od also, which he promptly labeled "crystallod." For most of these experiments he used a large quartz crystal, again in a darkened room. The sensitive "told us that its whole body glowed throughout with a delicate light, and that over its upper point was streaming forth a light as large as a hand, or the palm of a hand, biue, in

consant motion, sometimes scintillating, of tulip form, dissolving in its upper part into a delicate vapor." The end of the crystal which had been attached to the matrix invariably emitted a yellowish-red vapor. Here again we have the phenomena of polarity. The blue end was always said to be cool, and the red-yellow end, warmish. We have used a small quartz crystal on a number of subjects with the same effects.

Since crystals of various sorts are known to exhibit electrical properties under certain conditions, as are magnets, it might easily be supposed that we are merely dealing with some unknown properties of electricity itself. However, a number of experiments seem to refute this. For one thing, Reichenbach found that *all* crystals exhibited the presence of the odic force, with or without the presence of conditions conducive to the production of electricity. The application of heat, which excites an electrical effect in tourmaline, for instance, caused no perceptible difference in the emission of od from a tourmaline crystal. Many experiments confirmed this finding, including those with magnets and other materials. Od was always found in conjunction with electricity and magnetism, but it was always found without them, too.

Another interesting finding in regard to crystals was the relation of the od polarity to the crystalline structure. Crystallographers know that crystals possess several axes both main and secondary. Using a variety of crystals, Reichenbach had his sensitives locate the points which gave off the greatest concentration of odic force. All of them agreed on the location of the odic poles and "The axes and poles always coincided with the axes and poles of crystallography, and thus it became more than probable that the crystallic force takes part in (if it does not wholly effect) the construction of crystals." Reichenbach also noted that crystals grow in any direction, without regard to terrestrial magnetism, and yet they still emit the od in the direction of growth. But the colors noted do arrange themselves in accordance with the compass points nevertheless. There is a great mystery to unravel here.

Reichenbach not only discovered a polarity within various substances, but a polarity between substances as well. In the course of

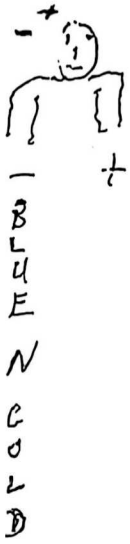
his experiments, he found that many sensitives responded with an apparent temperature sensation of unpleasant warmth and prickling to some substances and of pleasant coolness to others. All in all, Reichenbach tested his sensitives with six hundred different subjects with strange results. Many felt warm to the touch, but seemed to emit a cool breeze when placed some distance away. Some produced unpleasant sensations when alone, but pleasant ones when combined with other substances. Reichenbach also found that the od could apparently be made to flow from one substance to another. To test this flowing effect ourselves, we used two crystals—one of aquamarine and the other of ulexite. We had particular reasons for choosing these two. Aquamarine is a form of beryl, from which we get beryllium, a substance used in atomic research because it emits neutrons. Ulexite is a form of boron, used to line atomic reactors because it absorbs neutrons. We had our subjects hold a crystal in each hand and report the effects. Most reported feeling the sensation of a current flowing up the arms and through the chest. Reports were varied as to whether the current flowed to or from a particular crystal. One person, with a history of chest tumors, reported feeling a warm, tingling sensation in the chest only. Another reported no current, but felt a temperature difference in each hand. Objective observation showed that the hands were indeed of a different temperature than the rest of the body, the hand holding the aquamarine being cooler and the other warmer. One subject reported no sensations at all, but the temperature of the crystals themselves had changed, the ulexite growing warmer and the aquamarine cooler. Another "flow test" involved a strong magnet and activated charcoal. In this case, the magnet was suspended four inches above the charcoal, both poles pointing downward. All subjects reported a clear sensation of warmth when passing their hands between the two, and some felt a resistance, as if the air there were somewhat viscous.

Many notes were made by Reichenbach on the physiological effects on sensitives of different substances. Besides the subjective sensations, there were objective reactions of convulsions, painless tonic spasms, headaches, pain relief, irritability and pacification, to

name a few. Reichenbach's descriptions run to many detailed pages, so here I will mention only a few of our own findings, more for the sake of stimulating research than to make an exhaustive report. Clear quartz crystal we find to have a pleasantly calming effect, but when discolored by radiation it is highly energizing. Sodalite, a component of lapis lazuli, usually causes a feeling of relaxation when held. However, in one instance, a piece of sodalite tested by several subjects caused insomnia and nervousness. I do not know how it differed from other pieces purchased in the same lot, but after being handled for a total of about three hours it had changed color from a rather bright blue (the normal shade) to a near black. None of the other specimens have reacted in this way so far. The only explanation I have is that some impurity in the stone must have reacted chemically with something on the skin of one of the subjects, but this still does not explain the physiological reactions. Jasper, especially orbicular jasper, has a very calming and soothing effect. In the metals, copper is stimulating, aluminum is soothing and iron/steel falls somewhere in between.

Like Mesmer, Reichenbach soon found, to his astonishment, that his own body emitted od. In the dark, rays of light were seen to stream from the fingertips to a distance of several inches, and the body was clothed in a vapor-like mist. Because the fingertip streams exhibited the same properties as the flames of the crystals and magnets, he naturally concluded that it was the same force and that it was this force which produced the beneficial effects of the laying on of hands. It is quite remarkable to note that the sensitives reported an appearance of light around the fingers which is astoundingly similar to that recorded today by Kirlian photography. Several observers stated that "fiery brushes of light issue from the points of the fingers of healthy men, in the same manner as from the poles of crystals."

In the last chapter we mentioned the old tradition of body polarity and Mesmer's statement in regard to it. Reichenbach, too, rediscovered this phenomenon. He first drew his attention to the fact that many people have difficulty sleeping on their left side, and that some people become distinctly uncomfortable, even ill, if forced to



sit, stand or sleep in a particular direction. After much experimentation he determined that the human body was polarized left to right. He called the different poles "od-positive" and "od-negative." Unfortunately, his own terminology confused him and sometimes he refers to the right as positive, at other times negative. The blue color and the north end of a magnet he usually called negative. I will accept his description of the left side of the body as positive in order to explain some of his theories. As similar poles of a magnet repel each other, so similar odic poles cause unpleasantness and discomfort. The reason many people cannot sleep on their left side, according to Reichenbach, is because the earth is od-positive, forming a homonymous relationship with the left side and resulting in uneasiness. For the same reason, many people cannot support a long stay in church where the altar is at the east end. The northerly direction being of necessity od-positive (the north-seeking end of a magnet is od-negative—opposites attract), and the person in question having his od-positive left facing in that direction, his discomfort is easily explained. What this does not explain is why so many religions emphasize the necessity of facing east while praying. Since this is found in numerous groups which have no "holy city" to turn to, it must be more than a sign of geographical recognition. At the same time, it would seem to be contrary to nature if Reichenbach is right. I cannot believe that sensitive religious leaders would pick an orientation that would be upseting. Reichenbach probably overlooked something. He apparently did not agree with Mesmer that the poles of the body could change. This, however, is an old Chinese idea. According to ancient tradition, there is one polarity in the morning and one for the evening; one for the waxing moon and one for the waning. These variations had to be taken into account in the practice of acupuncture. Reichenbach did run into something similar when he discovered a front to back polarity. To his sensitives, the forehead emitted cold, or negative, od, and the occiput positive. These also happen to be the traditional seats of the conscious and subconscious, respectively. With the help of a graph and twenty-four hour testing, Reichenbach showed that the odic emission from the forehead began to increase at a rapid rate at sun-

rise, reaching its height just after sunset. Then it declined to a low point around four a.m. and rose again with the sun. The emission from the occiput, on the other hand, reached its high point at about three a.m. and dropped rapidly toward sunrise, from whence it continued in a gradual decline till hitting its lowest point in late afternoon. On a graph, the rises and falls of each show an almost exact opposition. Interestingly, the paths cross at midnight and sunrise, two times well known for psychic perception and manifestation. Here is material that may lead to some valuable experimental work.

The third body polarity that Reichenbach discovered corresponds to much occult and oriental theory. Sensitives noted a spectrum of colors, much like that described for the magnet, ascending from the genital region, where it was reddish, to the top of the head, where it was violet. This corresponds perfectly to some of the Hindu ideas about the colors of the chakras, psychic transducers of prana which have the approximate physical location of the endocrine glands. The whole body glows, to some sensitive eyes. "Human beings are luminous almost all over the surface of their bodies, but especially on the hand, the palms of the hands, the points of the fingers, the eyes, different parts of the head, the pit of the stomach, the toes, etc. Flame-like streams of light of relatively greater intensity flow from the points of all the fingers, in a straight direction from where they are stretched out." Someday, all of this may be photographed. In the meantime we should note how the luminosity corresponds to information about body energy output received from other sources. The hands, notably the palms, have a high intensity, and these are mostly used in manual healing. It has long been a tradition that certain people could emit a beam of power from their eyes. Dowser Verne Cameron, whose work will be discussed in detail in another chapter, located and measured this beam with his Aurameter, and also located beams issuing from the temples. The pit of the stomach, region of the solar plexus, is considered an energy focal point in many cultures. The emanations from the tips of the fingers show up in many folk tales of wizards who could wreak destruction by pointing their finger at something.

Some possible confirmation of the basic tenet of astrology—that

the heavenly bodies emit a power that affects the minds and circumstances of human beings—may have been unearthed with Reichenbach's discovery of heliod and lunod. The first experiment of this order was conducted on a cloudless day. Reichenbach placed a copper wire eleven yards long between a sensitive subject, who held one end indoors, and the sunshine outside. She felt a barely perceptible emanation of the odic force to which she had become sensitized through work with magnets and crystals. Then Reichenbach attached the outer end of the wire to a copper plate four inches square and, after allowing the subject to get adjusted, placed the square directly in the sun. Immediately, the subject gave out with a cry of pleasure. She felt a strong emanation of the force as a warmth which ascended through the arm to the head. But an unexpected result was a simultaneous sensation of coolness which produced an experience of strengthening refreshment throughout the limbs of the subject, who described herself as greatly relieved and cheered by it. "Heat and cold were felt together." The cool sensation disappeared when the plate was placed in the shade, only to return when the sun again struck it. If the sun's rays were allowed to strike the plate obliquely, the effect was lessened. It was stronger when they struck the plate vertically, and this same experience occurred regardless of the time of day or the month of the year.

Modifying the experiment, Reichenbach found that the same effect from the sunlight was produced whether the end of the wire was attached to copper, iron, zinc, lead, silver, gold, brass, linen, wool, cotton, silk, porcelain, glass, stone, wood, water, lamp-oil, alcohol, sulphur, and everything the Baron took into his head to try. Foregoing the wire, Reichenbach placed a glass of water in the sun for twenty minutes and gave it to the subject, who thought it had been treated with a magnet. He had already determined that the taste and effects of a simple glass of water could be altered by magnets, crystals and the human hand. The sunlight was producing the same effects, and obviously the same force was involved. Many experiments confirmed the fact that sunlight greatly amplified the odic properties of magnets, crystals, metals and the human body

itself, when they were exposed to the sun. Later experiments proved that virtually every material could be a conductor of this force. Luminosity experiments using a wire leading into a darkened room produced the same effects as previously tested substances when the other end of the wire was attached to an object in the sunlight.

Since sunlight contains the whole spectrum of colors, Reichenbach had to try and find out whether it was a particular color that produced the effect, rather than the combination. For this purpose he set up a prism and passed the outer end of the wire, not visible to the subject, across the various colors. The results with many subjects were uniform. "Violet blue and blue were the principal seat of the solar agreeable influence, and of that reviving coolness which diffused itself throughout the body of the (subject); consequently, that part of the spectrum in which exists the least intensity of light." On the other hand, "the sensation of heating of the wire, although it was some six yards long, increased continually from the middle, from yellow to orange, so that it was most distinct and deep in the red. Here we find the maximum of the heating rays; the true warmth of which, however, was far from being able to reach the (subject)." We should mention here that quite a few people today are convinced of the efficacy of color healing, especially the use of the blues. It is well known that colors can affect moods, but except for their use with certain mental patients, their use in actual healing has not been generally accepted.

It was a natural step for Reichenbach to try his next experiments with the moon. Experiments conducted in the same manner as with the sun showed conclusively that the moon was another source of this strange power. However, instead of the refreshing coolness, the sensation was one of warmth only. Possibly this is because moonlight is polarized and reflected. A candlelight produced exactly the same responses as sunlight, though in weaker form. At any rate, here was something definite coming from heavenly bodies which was neither ordinary light nor gravity.

To test some of Reichenbach's findings in regard to the sun, we drew identical glasses of water from a tap, placed one on a counter

in a room and the other in late afternoon sunlight for a period of twenty minutes. This water normally has a strong chlorine taste. At the end of the time period, and after making sure any temperature difference was minimal, the water was given to five subjects to test their reactions. All but one immediately detected a marked difference between the two. Of those who did detect a difference, all preferred the water that had been in the sun. One thought it tasted like it had been distilled, and another asked whether it was water that had been charged on a mana generator. They all remarked on an absence of the chlorine taste.

Friction is apparently another source of the odic force. Reichenbach had his sensitives hold one end of a copper wire and attached the other end to various materials which he then caused to be rubbed. The subjects felt and saw effects at the end of the wire similar to those exhibited by other proven sources. The blade of a saw being used for cutting a piece of wood seemed to glow, in the dark, with a red light as if with heat, and little flames sprouted from each tooth. Zinc rubbed with copper produced a few sparks, but zinc on zinc and copper on copper emitted very little light. Charcoal when rubbed appeared to glow redly deep into the material, and sugar caused quite a show of light. Glass became fiery at the points of contact, as did porcelain. Oddly enough, gypsum on gypsum produced no light at all. Pains were taken to ensure that the results were not caused by ordinary static electricity.

It is very well known among healers that friction of the hands induces a greater flow of healing energy. A simple experiment produces readily discernible sensations on the part of most people, but not all. Rub your hands very quickly together for a few moments, then hold them palms facing about a foot apart. It may help to cup the hands slightly. Move your hands gently toward and away from each other. If you are the slightest bit sensitive you will feel, apart from the tingling, a kind of pressure against your palms when you bring them towards each other. It will be somewhat like the effect of two similar magnetic poles being brought together. This is a manifestation of od, or mana. The feeling may be extremely slight, so do not be disappointed if you do not feel it the first time.

Chemod refers to the odic force produced by chemical action, another source discovered by Reichenbach. With his handy wire, he connected his subject to a glass of water into which had been dissolved bicarbonate of soda. Then he dropped a pinch of tartaric acid into the solution. As soon as, and as long as, the decomposition took place the subject acknowledged the same sensations as caused by magnets, crystals and hands. Iron in sulphuric acid, common salt in water and wine—all had the same effect as the first trial. Other combinations confirmed the finding. Chemical action produced odic force. By placing a glass of water inside another container in which chemical action was taking place, Reichenbach succeeded in "magnetizing" the water as by sunlight, etc. Visual effects attesting to the presence of od were also observed in every case. With great insight Reichenbach observed that digestion, being a chemical process taking place within the body, must also be a source of the life energy to the individual. Respiration, too, is a chemical action, and odic force is a result. Could it be that the age-old idea of breathing prana from the atmosphere is no more than an erroneous description of enhanced od-production taking place in the lungs as the increase in oxygen causes a chemical reaction in the blood?

This discovery that chemical action produces od led Reichenbach to some remarkable conclusions and a possible explanation for the spectres that seem to haunt cemeteries. Reasoning that such apparitions might be caused merely by the chemical decomposition of the dead bodies, Reichenbach brought a brave and highly sensitive girl to a graveyard late at night. True to his expectations, she saw luminous vapors waving over the graves, extending over the ground only the length of the mound. "She described the appearance as less like a clear flame than a dense vapor-like mass of fire, intermediate between flame and mist." The girl was not at all frightened as the forms she saw were so like the ones she had often perceived emanating from other substances in Reichenbach's house. She walked into the midst of them—some reached up to her neck—and when she placed her hand into the form it was like bringing it into a "dense fiery cloud." In further confirmation of his idea, the

wavering mists were only seen over relatively new graves. The very old ones showed no manifestation at all.

In this chapter I have covered the highlights of Reichenbach's work. Space does not permit me to cover his work with heat, electricity, and the stars and planets other than the sun and moon. Below I have listed just a few of his conclusions as to the nature of od—conclusions which will have a bearing on later chapters.

—Magnetic flames and their light exhibit such complete resemblance to the aurora, that I believe myself compelled to consider the two as identical.

—Every crystal, natural or artificial, exercises a specific exciting power on the animal nerves, weak in the healthy, strong in the diseased.

—(the force) does not attract iron, does not cause any freely moving body to assume directions referable to the terrestrial poles, does not affect the magnet, does not induce a galvanic current in wires, and consequently it is not a magnetism.

—It may be charged and transferred upon other bodies by mere contact.

—Matter has a power of conducting it, in different degrees, in proportion to the continuity of bodies.

—The capacity of bodies to receive a charge is in direct relation to the strength of the . . . force.

—The terrestrial magnetism exercises in sensitive persons, healthy and sick, a peculiar exciting action, strong enough to interfere with their rest, in the healthy, to modify their sleep; in the sick, to disturb the circulation of the blood, the function of the nerves, and the equilibrium of the vital force.

—Magnetized water . . . is altered water.

—The force of the human hand may be conducted through other bodies, exactly like the crystallic force, and that these bodies are capable of conducting the two forces in the same way.

—The force of the hands possesses the same capability of accumulation as the crystallic force.

—The action of the sun agrees with those of crystals, the magnet, and the human hand.

—The greatest influence in reference to a force corresponding to that of crystals is manifested in the outer borders of the red and violet-blue rays of the solar spectrum.

—The light of the moon possesses the force now under consideration in a strong degree.

—The transfer of the . . . force from one body to another is affected without contact by the mere approximation of them toward each other.

—This force not only manifests itself in contact, but also at distances—as from the sun, moon and stars; so, also, from all matter.

—The effective force . . . does not appertain to particular forms or especial qualities of matter, but it dwells in matter in and by itself.

—It is all-pervasive, without a known insulator, and extends over the entire universe.

To Baron Charles Von Reichenbach we owe a tremendous debt for his bravery in plunging into an area of research so derided by his colleagues, and for meticulously recording his experiments so that we may be saved many years of effort. His researches provide invaluable comparative material for studying the work of later experimenters. In the history of Mana Physics, by whatever name it may eventually be called, Reichenbach will stand out as one of the giant contributors to our knowledge.

CHAPTER FOUR:

WILHELM REICH AND ORGONE ENERGY

I have praised Mesmer and von Reichenbach as giants in the field of Mana Physics. The next man whose work I will discuss was a genius as well as a giant. Brilliant, eccentric, versatile, egotistical, inventive, ambitious, humanitarian, antagonistic, Wilhelm Reich was all of these and much more. He was a man seemingly born out of his time. In an age of specialization he appeared like a throwback to the multi-disciplined generalists of two hundred years ago, criss-crossing and delving into nearly every field of science. In an age of mundane details and statistical research, he was developing a means of controlling the climate of the world, establishing the basis for a new social order, and working on ways to use the energy of the cosmos for intergalactic travel. Highly criticized for not sufficiently documenting and proving his findings to the satisfaction of the scientific establishment, he often said that his role was to blaze trails to new knowledge; the role of others would be to come after and cultivate what was discovered.

Reich's controversial career really began in 1919 in medical school when he joined a group of radicals led by a man named Sigmund Freud. He worked his way quickly into a position of leadership (he was only twenty-two when he joined the group) and wrote several well-accepted articles and books on psychoanalysis. But already his brilliance carried him beyond and isolated him from his contemporaries. By 1935 his social theories and his extension of Freud's ideas in a direction Freud didn't want to go had gotten him

kicked out of the International Psychoanalytic Association, Austria and Germany. He withdrew to Norway and set up a clinic and laboratory where he made the discoveries that were to launch him into the most important phase of his life. But he succeeded in antagonizing the scientific community there and within three years he set sail for the United States. Here he carried on an immense variety of experiments and vainly tried to interest Albert Einstein and other scientists in his work. His unorthodox methods, antagonizing manner and, in the light of contemporary knowledge, fantastic claims for his discoveries alienated him from the American medical and scientific community until, in 1954, he was falsely accused of various charges by the FDA. Significantly, he was never convicted on any of the charges, but was eventually sentenced to prison for contempt when he refused to enter the court for trial. Nevertheless, for some strange reason, the FDA felt it necessary to confiscate, ban, and burn all his books, even those having nothing to do with the case. Reich died in 1957, shortly before he was to be released from prison. He was a martyr, but largely of his own making.

Orgone, also called orgone energy and OR, was the name Reich gave to the energy he discovered. It is derived from the words, "organic" and "orgasm." Like Od, it is easily formed into new words, e.g., "orgonometric," "orgonotic," "orgonomic," etc. Reich made his discovery through quite a different route than other researchers. Studying under Freud, he became convinced that the libido was an actual energy in the body and not merely a concept, as Freud and his followers later came to view it. He made intensive clinical studies of the orgasm, eventually seeing it as an electrical-like discharge of energy that followed a four-beat pattern: mechanical tension; charge; discharge; relaxation. In a truly healthy person, he surmised, the discharge should be accompanied by convulsive, involuntary movements of the body and the relaxation stage should be accompanied by a warm, spreading glow as the released energy reached every part of the body. At this point it is quite interesting to recall the sensations experienced by our subject during the kundalini experiment described in the first chapter.

Where there was no involuntary convulsing nor any glow sensation, which was what Reich found in the majority of the cases he studied, he reasoned that it was due to a subconscious blocking of the energy flow caused by neurotic complexes. That such complexes block the flow of body energy is also an ancient kahuna idea. Further, Reich maintained that a chronic blockage of the OR energy could cause disease, another ancient concept. This led him to the discovery of seven transverse muscle segments commonly found in a state of chronic tension in neurotic patients: One circled the head at the level of the forehead and eyes; then came the area around the mouth and jaw; next around the throat; the chest; the solar plexus or diaphragm; the abdomen and finally the pelvis. Note the amazing correspondence to the occult system of chakras through which the kundalin must pass. Reich found that when these chronic muscle spasms were released through exercises and massage there would first be an emotional release and then the patient would feel "streamings" of energy through the body. Very often physical ailments would clear up shortly thereafter.

In Norway, Reich made the first of the discoveries that were to lead him to the practical utilization of what he called "atmospheric orgone." Some ocean sand heated to incandescence continued to glow with a blue color. This radiation could be felt as a prickling on the skin but it did not have the characteristics of other known forms of radiation. If allowed to touch the skin it produced a reddening within a few minutes which later grew inflamed and painful. After many experiments, Reich postulated that the heating had released the orgone absorbed by the sand from the rays of the sun. The intense amount of orgone released caused the air in his laboratory to feel "heavy" and people in the room developed headaches within a half hour. Reich also mentioned that all metal objects in the room became highly magnetized. I have to assume he meant only steel ones, since he didn't specify. This is an extremely significant discovery if true, but unfortunately, neither I nor anyone else I know of has duplicated this finding. It may simply be that our energy concentrations have not been high enough yet.

Trying to photograph the radiation, Reich found that every pho-

tographic plate in the room became fogged, even the controls. This led him to the conclusion that the energy was present everywhere, the same conclusion reached by Reichenbach and Mesmer. Attempting to determine more visual effects, Reich observed the sand cultures in a dark basement for hours at a time. The results are very reminiscent of Reichenbach's: "After the eyes had become adapted to the darkness, the room did not appear black, but *gray-blue*. There were fog-like formations and bluish dots and lines of light. Violet light phenomena seemed to emanate from the walls as well as from various objects in the room. When I held a magnifying glass before my eyes, these light impressions, all of them blue or gray-blue, *became more intense*." Reichenbach would have called him a very good sensitive. Other effects Reich noted were that he apparently developed conjunctivitis after remaining in the room with the sand cultures for several hours, and over a period of time he developed an overall tan without having been in the sun.

With high concentration of mana, both organically and mechanically induced, a number of our laboratory subjects have noted the bluish-gray fog-like formations as well as the dots and lines of light. In their eyes, the "fog" actually bears more of a resemblance to so-called heat waves. Violet light emanating from a mana generator has been rarely observed and on two occasions a condition similar to conjunctivitis appeared. However, it is possible this was due to simple eyestrain. No tanning has been noted, but then the energy concentration we are experimenting with may not have been high enough.

Reich also found that insulating materials, non-conductors, could be charged with orgone by being left in the sun for a length of time and that high humidity, ventilation in the shade, or immersion in water would discharge them. Up to now he was repeating much of what Reichenbach discovered, even to the fact that objects could be charged by living subjects. The first "law" he formulated in regard to atmospheric orgone was that "organic substances absorb the orgone energy and retain it."

Reich studied the orgone in an enclosed space and simultaneously made a fundamental error of fact and a tremendous discovery. Ex-

perience with the sand cultures seemed to indicate that a metal box would contain the orgone energy within it. Reich thought it was by reflection, and guessed that if the metal reflected it inward it would also reflect it outward, probably because he felt it would act as a conductor. To counteract this, he conceived the idea of covering the outside of the metal box with a layer of organic material to absorb the reflected orgone. To his astonishment, the box gave off the same blue visual effects whether the sand culture was in it or not, and this in spite of taking the box apart and immersing it in water to discharge the orgone. Every time he put it back together the orgone effects showed up, and every time he constructed an identical box which had never been in contact with the sand culture it still showed up. To explain this, Reich formulated the idea that the energy had to come from the atmosphere itself. The following statement, which Reich calls an insight of far-reaching importance, demonstrates his intuitive type of reasoning which so irked his enemies and dismayed his colleagues: "*The energy which governs the living is of necessity identical with the atmospheric energy*; otherwise, it would not have led to the discovery of the atmospheric energy."

The tremendous discovery made by Reich was that by increasing the number of layers of metallic and organic material (each such combination came to be known as a "fold") he could increase the intensity of the energy inside the box. The fundamental error was in his explanation of how this intensification came into being. He believed that metals absorbed orgone rapidly and expelled it rapidly, while organic materials absorbed it slowly and expelled it slowly. Thus, an organic layer on the outside of a box would absorb energy from the atmosphere and pass it on to the adjacent metal layer, which would immediately pass it on to the next organic layer, and so on. So much orgone would be absorbed by the organic layers that by the time it got to the inside of the box it would be amplified.

Our own research shows this view to be incorrect, even though many questions in regard to our findings remain unanswered. The events leading up to our discovery are important. In 1972, I, my-

self, was experimenting with a pyramid designed to sharpen razor blades (pyramids will be fully discussed in the next chapter) by means of an unknown energy. At the same time I was writing on sexology and ran across the works of Reich. What first intrigued me was a dehydration effect reported by pyramid researchers and a similar effect mentioned by Reich during experiments with intense orgone concentrations. Reich also noted that plastic was a substance that seemed to be a good absorber of orgone. This stimulated me to remember a razor blade that remained sharp for an unusually long time while I kept it in a plastic soap dish. Wondering whether I had inadvertently been using orgone and whether it might be the same as the pyramid energy, I embarked on a series of experiments which proved rather conclusively that they were the same, at least by the Law of the Elephant.

First, I merely kept a Gillette Platinum Plus blade in the plastic box between shaves. After two hundred smooth shaves I decided to experiment on a more serious basis. Nowhere in Reich's available works is there any indication that he ever used his layered box, first called an "orgone accumulator" and later shortened to "orac," for sharpening anything. Nevertheless, I converted the plastic box into a one-fold orac by lining it with aluminum foil. Using a Gillette Blue Blade, usually good for only five or six shaves, I began keeping a careful record of results. Twenty-nine shaves later the blade refused to sharpen any more. Recalling that orientation is important to the effects in a pyramid, I lined up the short ends of the box in a north-south direction and the blades of the razor facing the same directions. This worked for a few days and then the blade became rough again. So I reoriented the blade with the edges facing east and west. The blade sharpened once more. The next step was an important one whose implications are still being studied. Keeping the blade aligned to magnetic north, I moved the box itself out of alignment. There was no change. The blade continued to sharpen. It was obvious that there was some kind of energy operating inside the box, because the blade would not sharpen outside of it. It was equally obvious that the energy was interacting with the magnetic field of the earth to sharpen the blade. So far,

this is the only type of orac experiment I know of in which orientation is a necessary factor. Reich never mentioned orientation as a factor and in none of our other experiments does it seem to make any difference, insofar as oracs are concerned.

My observations led to the development by Huna International of the Manabox, a small, copper-lined plastic box 3″ x 3″ x ½″, and which might be described as a modified one-fold orac. It differs from an orac in that nothing is placed inside the box. We have found through hundreds of experiments that the energy effects pass right through the plastic cover. A razor blade can be sharpened by merely aligning it properly and laying it on top of the cover. Twenty-five to fifty shaves with a Blue Blade are common, and over one hundred shaves have been reported. When the Manabox was first developed I was still thinking in terms of Reich's absorption concept, but a chance remark by a seven-year-old boy changed my thinking and opened up a whole new area of investigation. It also led to the discovery of Reich's fundamental error. The base of the Manabox is lined with copper, but not the cover, because we were following Reich's thesis that a metal-lined box would concentrate the energy toward the interior. At first I thought that the effects on top of the box were some kind of spillover phenomenon. The remark of the little boy was that, to him, the energy felt stronger on the *bottom* of the box, where the copper was laying flat against the plastic. I quickly tested this idea with a number of sensitive subjects and every one reported the same subjective sensation. After repeated experimentation with *objective* results, I came to the inescapable conclusion that an energy *field* is created whenever a metallic and non-metallic layer are joined together. The more layers added, the more intense the field. This field is created the instant the two materials are joined together. Actually, it would be more appropriate to say that the natural radiating field of the metal is suddenly amplified by this conjunction. However, the new field is apparently globular in form. That is, it extends all around the two pieces of joined materials, and does not appear to be significantly stronger on one side than on the other. Therefore, the effect Reich was obtaining in his orac was not due to an absorption

process, but to the intensification produced by intersecting fields. Two new devices have emerged out of this research: The Manaplate, a sheet of metal between two sheets of plastic; and the Manabloc, a sheet of metal immersed in resin. Both produce all the effects of oracs, Manaboxes and pyramids.

Now, to what can be related this discovery of the fields created by joining metals and non-metals? Two things should come immediately to mind. First is the voltaic battery. This is a set-up whereby different metals are alternated in layers separated by an electrolyte (a solution capable of conducting electricity). Sometimes the separation is by organic matter soaked in an electrolyte. When this is done an electric current is generated. However, if the electrolyte dries up, the battery will no longer work. The relationship between this and the orac seems to be slight.

Much more intriguing is the second thing to come to mind—the capacitor, or condenser. This is a device that accumulates an electric charge and holds it until discharged through an outside agent. It is constructed with two pieces of metal separated by a non-conductor. When direct current is run into it, it builds up an electrical field between the two pieces of metal until it has reached the limit of its absorption capacity. Then no more current can flow until it has discharged. The similarity in construction with an orac or Manaplate is very interesting. A test with a sensitive person indicates that a capacitor is generating orgone merely by means of its construction. And a large enough orac or Manaplate will act as a natural capacitor, gradually drawing an electrical charge from the atmosphere. Placing capacitors in series increases their capacitance, i.e., their ability to absorb electricity. This is equivalent to increasing the number of folds in an orac. Furthermore, the use of different kinds of non-conductors alters the ability of a capacitor to hold a charge; some can hold more of a charge than others. We have found that with an orac or similar devices, different non-metals alter the intensity of the field, and so far there is a strong correlation between the effects of non-conductors used in oracs and capacitors. Different metals change the conductivity in capacitors and, apparently, the quality of the field in oracs. Fi-

nally, capacitance increases in a capacitor according to the increase in size of the plate area. Experiments not fully verified tend toward the conclusion that an increase in fold area also increases the orgone field intensity. Surely, here is a rich area of research for the electronically minded.

As I mentioned before there is a qualitative difference with different metals. Reich preferred to use steel in his oracs, either galvanized sheets, mesh or steel wool. He never fully explained why, other than saying it had a better effect on the human body. Copper he barely mentioned, but aluminum he described as dangerous to the organism. This latter claim was based on an experiment he performed in which cancerous mice treated with an aluminum-lined orac died faster than others. I have only been able to find one reference to one experiment. In over a hundred tests with aluminum-lined oracs we have had nothing but beneficial effects. While not yet drawing definite conclusions, I suspect the demise of the mice was caused by something other than the aluminum itself.

In testing copper, steel or iron, and aluminum, we found in general that the first has an activating effect on the organism, the last has a calming effect, and the iron and steel are somewhere in between. This middle position may be why Reich preferred these metals for his therapeutic work. In our tests, we have had a person "charge" himself by placing one hand on a Manaplate for one minute or less. With a copper-lined generator the usual reaction is one of increased alertness and energy. With aluminum, one usually experiences a feeling of soothing calm and relaxation. With either one there may be the subjective sensations of prickling, coolness, warmth, tingling, etc., but these vary greatly with the subject and the time of day. The activating and calming effects are much more regular, though, as Reich found, people differ in their ability to absorb the energy, and in their reactions to it. For instance, while most people report an activating influence from copper, a few say it calms and relaxes them. Put under the pillow at night, a copper-lined Manabox either initiates or relieves insomnia, according to reports, depending on the individual. In the majority of cases it induces vivid dreams, at least during the first few nights of use.

As a tolerance to the energy builds up the effects become less dramatic, just as reported by Reich. One case is indicative of the general rule with copper and aluminum. A researcher took a 3x (x = fold) copper-lined Manaplate to bed and put it under his pillow. His wife was already asleep. In a short time she woke out of a sound sleep and stayed awake, while he was only able to doze lightly. Neither could go back to sleep until the plate was moved away from the bed. The next night, unknown to his wife, he placed an aluminum-lined Manaplate under the pillow. They both fell asleep as soon as they lay down and slept soundly all night.

Reich was intensely concerned with the medical benefits of orgone. He was also intensely concerned with possible dangers arising from its use. He took pains to emphasize that no one should use an orac with more than three layers for medical purposes without medical supervision. Nonetheless, he said that "Orgone irradiation can be applied with great benefit and without any danger, even with over-irradiation, in the following diseases: *Fatigue, anemia, cancer biopathy*, with the exception of tumors of the brain and liver, *acute and chronic colds, hay fever, rheumatism, arthritis, chronic ulcers*, any kind of lesion, abrasion, wounds, burns, sinusitis, and some types of migraine." Neuroses cannot be cured by orgone, he declared, only some of its symptoms.

Huna International is not organized for medical research and therefore not competent to judge on medical matters related to orgone. However, we can cite specific incidents that seem to have a bearing on what Reich claimed. For one thing, fatigue has been relieved hundreds of times by researchers and subjects putting a hand on a mana generator. To be more accurate, let me say that fatigue was replaced by an energetic feeling after a charging operation was performed. In an equivalent number of cases, pain from minor cuts, bruises, aches from muscles and headaches has been alleviated in seconds after contact with, generally, a 1x generator, such as the Manabox. Sinus passages have also cleared up after a short period of contact. Colds are a rarity among those who frequent the Huna International center, where we have many mana generators stored, and some people have reported relief from the

symptoms of arthritis after regular contact with a Manabox. How much of all this is possibly due to suggestion or other causes and how much to orgone or mana I am not prepared to say. One incident involving a serious cut should be mentioned for any light it may throw on the matter. A researcher was carving a roast when the knife slipped and struck his left forefinger quite hard between the nail and the first joint. He said he felt it hit bone. Blood shot several feet away until a napkin was applied as a pressure bandage. The cut was curved and about a half-inch long. The researcher immediately went to get a 3x manabloc and held this next to the cut finger on the underside. Within minutes all pain had subsided. Within an hour the napkin was removed. The edges of the wound had sealed together and one tiny part *looked* as if it had even healed over. The man's wife, a person with some medical experience, had expected that several stitches would be required. She expressed amazement when she saw what had happened. The man refused to apply a bandage, wanting to see how it went. He took a shower and went out for the evening, without any problem from the finger. The next day he showed it to several people who thought it was either a surface scratch or a cut that had been healing for two weeks or more. No regular scab ever formed on this cut. No antiseptics had been applied, either. Please note that I am not recommending that anyone do what this man did. I am merely reporting what happened.

Reich mainly used two types of oracs in his work. One was a box designed to put things inside. In size it might range from not much bigger than the Manabox to one large enough for a person to sit in. The other type was called a "shooter." Its purpose was to conduct a high concentration of orgone to a particular place, such as a specific area of the body. The simplest type was a glass test tube lightly stuffed with steel wool. This was often used for things like minor cuts and treating the gums. The open end was directed toward the area to be treated, in line with the metal-reflection theory. Another type of shooter consisted of an enclosed, layered box, from which extended a flexible iron tube (BX cable) with a funnel on the end. The idea was that the orgone would flow

from the box through the tube and be spread by the funnel shape. I must ask this question. Did the orgone flow through the space in the tube or through the metal walls? Reichenbach found that the energy was conducted through material objects such as wire, thread or string when they were attached to a concentrated source. We have demonstrated the same thing. Based on these experiments, I strongly suspect the same thing was occurring in Reich's shooter. I have not tried it yet, but it is possible that plastic tubing might work just as well as BX cable. It remains to be seen whether metal or non-metal is the better conductor of the energy, if either one of them are. Metal radiates the energy; non-metal absorbs and radiates. As far as conductibility of the energy goes, it is not certain whether these traits are advantages or disadvantages or whether they matter at all.

For those who may be considering the building of their own oracs, I should clear up some possible confusion in terminology. When Reich spoke of a three-fold orac, he meant a box with six sides of three layers each. Our 3x Manaplate is the equivalent of one side only of a Reichian three-fold orac. In our terms, then, Reich had concentrated an 18x force inside his orac (six 3x sides).

One of the early findings of Reich was that water is one of the best absorbers of orgone. This, of course, was nothing new. Mesmer and Reichenbach before him had discovered it. So had spiritual healers and religious leaders all over the world. But Reich did prove it in a more scientific way than anyone before him. It is rather odd, though, that he apparently did not consider the value of giving charged water to patients as others before him have. One observation he did make in regard to water was that water with a "high orgonotic potency," i.e., highly charged with orgone, tasted sweet. Our own experiments confirm this. Using ordinary tap water with a noticeable chlorine taste in a glass container, we left it on a mana generator for varying period of five minutes to a half hour. When tasted afterward, the chlorine taste had disappeared and to some subjects it was sweetish. Others said it was smooth, like fresh spring water. Still others said it tasted flat. Nearly every one of some fifty subjects agreed there was a difference between

the treated water and fresh tap water, and the majority preferred the treated water. These were double-blind experiments, by the way, with a control of tap water drawn at the same time as the water to be treated. Some people could taste the difference after five minutes. For others it took longer. The most generally agreed upon reaction was that the taste had "smoothed out," whether the liquid used was water, coffee, wine, cider or carbonated beverages. Bitterness, tartness, chemical taste and carbonation are greatly reduced or eliminated altogether. Unfortunately, I have to repeat a statement made by Reich in 1948: "It has not yet been possible to conduct an exact biochemical analysis, but one is planned."

Another experiment with water led to a new discovery. In an attempt to see whether a Manabox could reduce the discoloration in a 17-gallon aquarium inhabited by four fish, we taped one to the side of the tank. In a few days the water was crystal clear, but that was not the most important result. To my surprise, there was no more growth of algae in the tank, and what had been there disappeared. Numerous experiments confirmed the facts that orgone/mana in high enough concentrations would prevent the growth of algae while promoting the health of the fish. Qualifying considerations were the amount and source of light permitted to enter the tank, the size of the tank, and whether or not fresh, untreated water were added. If it were, there would seem to be an "explosion" of algae in the tank within 24 to 48 hours. Within a week, however, if the energy concentration were high enough, this would be greatly reduced or eliminated.

It is not known why algae, which are one- or multi-celled plants, are so affected. It is assumed that the energy concentration is too high for them to sustain. Experiments with house plants show that even a Manabox will kill a small plant if left next to it continuously. Effects are beneficial, however, if the energy is given in small doses or if water is used as the medium for transferring the energy from the box to the plant. Interestingly, the death of the plants resembles the death of plants and trees noted by Reich when they were affected by "DOR" (Deadly ORgone). In both cases, they died from the tops downward. DOR, according to Reich, was a

condition in which naturally free-flowing orgone became static and heavily concentrated, and in the process dangerous to humans, animals and plants. One way in which the DOR condition was started was by contact between a concentration of orgone and a source of radioactivity. Because of a dehydration effect noted when this happened, Reich concluded that drought and desert conditions were caused by the existence of a "cloud" of DOR over the affected area. This conclusion led him into another astounding phase of work.

Seeking a way to dissipate a cloud of DOR which had settled over his headquarters in Rangeley, Maine, as a result of an experiment gone awry, Reich recalled an early experience in which he noted that a tube directed at the waves on a lake seemed to affect their motion. In his intuitive way, he made a tremendous leap from this observation to the construction of an elaborate "Cloudbuster." The Cloudbuster was a collection of telescoping metal pipes mounted on the bed of a truck. One end of the pipes was pointed toward the sky like anti-aircraft guns, the other end was attached to BX cables leading to a nearby body of water. It turned out that this device had, apparently, the power to dissipate or form clouds and to cause air movement. The principle was based on the assumption that the tubes had the effect of "drawing" orgone from the place they were pointing. While pointing at a cloud, they would draw the orgone from it, thereby reducing its potential and its ability to hold together. So it would dissipate. Pointing the pipes at a clear area of the sky would cause the growth of nearby clouds or, if carried out long enough, the creation of new clouds. Reich's explanation of why this took place is not clear at all, but the records of his experiments are very impressive. He apparently brought rain to drought-stricken Maine and was thanked for it in the press. He may have inadvertently caused storms over Boston and New York. He realized what a dangerous thing he was working with and repeatedly emphasized the caution one must employ in attempting to control the weather. Various attempts to repeat his weather experiments have met with mixed results. Reich was looking toward the day when the deserts could be made to bloom

like healthy orgonotic entities and vast new areas would be opened up for food production.

Reich had his troubles, however, with the Cloudbuster. It didn't always operate according to theory. The same trouble has besieged his followers. It may be that they all jumped too quickly from a tube pointing at waves to a whole group of tubes trying to change the weather. I do not know how much experimenting Reich did with tubes before applying them to cloudbusting, but it could not have been too long since he was faced with an emergency situation when he hit upon the possible solution. At any rate, I have seen nothing at all to indicate that anyone since Reich has closely investigated the nature of tubes in relation to orgone. We have just barely begun some research along this line. It is too early for definite conclusions, but what we have done does indicate that tubes do affect the flow of orgone. Specifically, a reasonably sensitive person can feel a cool-breeze effect when holding a hand near the end of a tube. In experiments, a blindfolded person was able to tell whenever his hand passed over the end of a tube held stationary. The effect reported was as if a cool breeze, very slight, were flowing against his hand. If this reflects an objective condition, it seems to contradict Reich's thesis that a tube draws orgone. However, our tube was not the four-meter length that Reich said was necessary for a cloudbuster to operate properly. All I can say is that much more work needs to be done.

One of the most intriguing aspects to Reich's work to students of energy is the possibility that orgone might be developed into a motive force for powering engines and electrical generators. In 1947, experiments with Geiger-counters and oracs led Reich to believe that orgone was capable of developing a motive force. To him, this was the explanation of locomotion in living organisms. By 1948, with five witnesses present, Reich is supposed to have set a regular motor in motion by means of an orac and vacuum tubes that had been "soaked" in orgone for a certain period of time. Another ingredient, called "Y" in the report that Reich made, may have been an electric battery, according to a report related by W.E. Mann in *Orgone, Reich & Eros.* It is not known what part the

battery played in the set-up. A.S. Neill, close friend of Reich, has said that as far as he knew the motor idea was never followed up. Jerome Eden, an ardent follower of Reich, has claimed that two "orgone motors" were stolen from Reich and delivered behind the Iron Curtain. In 1956, in a court appeal, Reich himself briefly mentions the 1948 experiment and goes on to say that it was the first step "in the technological development toward noiseless, smokeless smooth-functioning locomotor machines of the future." His statements leave the matter unclear as to whether an actual orgone motor was ever really developed or whether the 1948 experiment was the only one of its kind. However, even if it were only done once, it means that it can be done again. Very probably, the answer lies in developing a means to convert orgone energy into electrical energy, and not to try and use orgone directly. We have made a small, but significant step toward this goal in our laboratory. We have proven without a doubt that even small amounts of orgone can induce a charge in an ordinary flashlight battery.

Even as brief a study of Reich as this would not be complete without some mention of his involvement with UFOs. In 1952 and 1953 the headquarters of Reich's institute and the surrounding area was suffering from a strange blackening of all rocks and the death of millions of trees, as well as many symptoms of ill health among his staff. Various observations led Reich to the conclusion that the problem was of cosmic origin and soon he attributed it to UFOs. He had no set opinions against the possibility of extraterrestrial life and early calculations had already convinced him that the speed of light was not a limiting factor in space. In August of 1952 he heard an object cross the sky from one horizon to the other in a few seconds and almost automatically put it down to a space ship, without thinking any more about it. This was a period of many saucer sightings and since it seemed to be a reasonable possibility, he didn't question it, at first. In late 1953 he received two books on flying saucers. What immediately impressed him was the bluish color associated with so many saucer sightings. This he took to mean that they must be using orgone as a power source. Checking carefully, he found that the periods of the most numerous saucer

reports coincided with the periods of worst conditions at Rangeley. Reich felt the spacemen may have come to earth to investigate the irritation of the cosmic orgone field caused by nuclear explosions. He began to believe that the unhealthy conditions being produced were caused by the spaceships, either as a by-product of their use of orgone, or as a means of stealthily attacking our planet. One evening, while working with the Cloudbuster, he happened to point it at two bright objects near the horizon. They faded almost to invisibility and one moved quickly away. Reich stopped the process and shut down the Cloudbuster "in order to avoid an intergalactic war." He was convinced that they were saucers and that he had been drawing off their energy. As time went on he became more and more convinced that they were invaders and that the earth was in deadly danger. In the aforementioned appeal, he talks about the invasion as if it were an established fact. This is one of the things that induced many people to classify him as paranoid and schizophrenic. The fact of the matter is that all available evidence indicates that flying saucers really do exist and that they use a power we have not yet developed. We still do not know for sure whether they are friendly or not.

Reich leaped headfirst into so many areas that he is very hard to follow. Those of his immediate followers who remained with the work have stuck close to the medical aspects of Orgonomy, as he called his new science. Only now, as new interest is being sparked in new energy sources, are people beginning to take an active look at the far-reaching implications of Reich's work without prejudice. His theoretical bases may turn out to be not wholly correct, but orgone exists and it performs work. And any researcher who gets seriously into this field will owe a great debt to this man.

CHAPTER FIVE:

PYRAMIDOLOGY

In the very distant past of our planet—some say four thousand five hundred years ago, some say 50,000, some say long before that —a man or a group of men got together and designed a totally unique structure. Why they designed it is still the subject of much debate. Where they got the knowledge to design it as they did is not certain. What is certain is that it was designed and built and remains standing today. A giant memory of the past—the Great Pyramid of Egypt.

Stories of the origin of the Great Pyramid very greatly. Among Egyptologists, who are archeologists specializing in Egyptian archeology, the common view is that it was built as a tomb for the pharaoh Khufu, or Cheops, as he was more generally known. This view is primarily based on the fact that Cheops apparently had his name scratched on the outside of the pyramid sometime during his reign. Despite overwhelming evidence that the Great Pyramid was anything but a tomb, including the fact that no trace of a body was ever found in it, the Egyptologists persist in their folly, generating a story of tens of thousands of slaves put to work over decades building a mountain of stone in which to put the corpse of one man.

A more esoteric theory has it that the Great Pyramid was built by Atlanteans as a storehouse of knowledge intended to survive the Flood. Certainly, the knowledge represented in the construction of the Pyramid is tremendous, far more advanced than what is

usually attributed to the Egyptians of five thousand years ago. Another esoteric theory is that the Pyramid was a Temple of Initiation, and this is somewhat borne out by certain references in the Egyptian Book of the Dead. Perhaps the most far out theory is that the Great Pyramid was built by highly intelligent beings from outer space as a kind of beacon or landmark. Yet, there is even some evidence for this, if you accept the symbol of the winged disc as representing a flying saucer.

Truthfully, the Great Pyramid could have been used for so many different things, and probably was at various times, that it really boggles the mind to think that human beings could have projected such a vast array of data and potentials into a single structure. In terms of uses, it has been shown that the Pyramid was an accurate almanac by which the length of the year and its fraction of .2422 could be calculated with as much ease as with a modern telescope; that it is a surveyor's instrument—a theodolite—of great precision; that it is a finely oriented compass; that it was used as a geodetic landmark for the construction of the ancient world; that it was a celestial observatory; that it is a scale model of the hemisphere correctly incorporating degrees of latitude and longitude. and from which highly accurate maps of the northern hemisphere could be drawn; that it probably was the model for a system of weights and measures based on the polar axis of rotation. Another possible use was that of providing water to the area. One ingenious gentleman has shown how it could have been used as a pump to draw water from the Nile, while another has shown how the original limestone covering could have condensed water out of the desert air. What a marvel of marvels!

The Great Pyramid is a huge structure, some 481 feet high and covering an area of more than thirteen acres. One side faces almost true north, with an accuracy practically impossible for modern building engineers. Its structure incorporates in a number of unmistakable ways the mathematical concept of π (3.1416), even though Egyptologists say that number was not in use until a thousand years later. Its appearance in the Pyramid they attribute to chance. The angle of the sides to the base is 51 degrees 51 minutes 14

seconds. Thus the surface of each side does not make an equilateral triangle. Another mathematical relationship—the one known as "phi," also called in renaissance times, "The Golden Section"—was also incorporated into the structure of the Pyramid. It represents the number 1.618, and it is the relationship I will be most concerned with in this chapter. In the Great Pyramid it can be obtained by dividing one half the length of the base by the length of the apothem. If the apothem is 356 and the base is 440, then 356 divided by 220 gives 1.618. Another way in which phi can be obtained is by dividing a line at a point in such a way that the whole line is longer than the first part in the same proportion as the first part is longer than the remainder. If we call the end points of the first whole line A and B, and the dividing point, C, then AB/AC = AC/AB = 1.618.

Now, you may ask, why am I playing these mathematical games? For a very, very good reason. First, I should note what the ancients thought about phi. According to Schwaller de Lubicz, the Egyptians thought of phi as a symbol of creativity, the fire of life. Plato, in *Timaeus,* called it the key to the physics of the cosmos. *Timaeus,* by the way, was the work in which he described Atlantis. Why should a number receive such high praise? Granted, it is an important number, but enough to symbolize creativity, the "fire of life," or the key to physics? Let's take a look at another symbol, the word "pyramid" itself. It comes from the Greek and can be translated as "fire (pyr) in the middle." An odd name for a stone tomb. Or even a stone observatory, theodolite, geodetic marker, pump or whatever. What kind of fire was meant?

The first clue came in the 1940s when a Frenchman, M. Bovis, was visiting the Great Pyramid and noticed that the corpses of some small animals found inside the pyramid were apparently mummified. They were not decayed and did not smell. Back in France, he experimented with models based on the dimensions of the Great Pyramid and definitely found that something about the shape caused the mummification of dead organic matter. In the fifties, a Czechoslovakian, Karel Drbal, experimented some more and found that the same shape would also sharpen razor blades. Gradually it was discovered that whatever energy was causing these phenomena

seemed to be centered or focused at a point about one-third of the distance from the base to the apex in the center of the pyramid. Considering the exactness of all other measurements in the Great Pyramid, I was bothered by the vagueness of this focal point. Surely the Egyptians must have known (or whoever constructed it) that the Pyramid was also an energy generator. It was the Egyptian attitude toward phi, along with Plato's comments, that induced me to apply the phi relationship to the apex-to-base line of a pyramid. Using the formula described earlier, I found that *the exact energy focal point is phi,* or the dividing point on the line which produces the phi relationship. At that point there is a concentration of energy—of mana—the "fire of life" and the essence of creativity. As research uncovers more and more of its fantastic properties, it does promise to be the "key to the physics of the cosmos."

And we are left with the inevitable acknowledgment that the ancients knew about it. That this energy was the secret behind the mummification process is almost painfully obvious. The concentration of energy in the pyramid was probably also responsible for certain effects produced during the initiation into the priesthood. It is highly significant that the famous open coffer in the King's Chamber inside the Pyramid is exactly in line with the vertical axis and located at the phi point. Paul Brunton slept there and claimed to have an out-of-body experience. Napoleon slept there and refused to tell anyone what happened.

Let me return to more modern times and discuss the investigation of "pyramid energy" as it is being carried out today. There are so many aspects of it that I will have to divide my discussion into sections.

Interior Effects—Organic

Included here are the effects on organic matter, not including the human body/mind. Of course, the first indication of the existence of the energy was its effect on dead animals. This type of experiment has been done over and over again and there is absolutely no doubt that it not only prevents decay, but it mummifies, or dehydrates.

Experiments with egg, meat, fish and brain show the average amount of dehydration to be 66%. But these are in relatively small pyramids. Fruit and vegetables seem to experience a greater amount of dehydration. Flowers become well mummified without losing their petals or shape. In a 72-hour period, we could not find a dehydration effect of significant value anywhere in a six-inch cardboard pyramid except at the center of the pyramid, one-third to one-half the distance from the base to the apex. This was a controlled experiment carried out with apples. Other experimenters, however, have reported at least some dehydration effects throughout the pyramid. There is energy present, but it diminishes rapidly away from the focal point, whether vertically or horizontally.

Orientation is a vital factor, even with pyramid models. This is true for all effects with a pyramid. The closer the orientation of one *side* to magnetic north, the greater the energy effects. After twenty to thirty degrees away from magnetic north the interior focus of energy virtually disappears. Magnetic north fluctuates, and it stands to reason the Great Pyramid was oriented to get the greatest average effect while still being responsible for all its other uses. Shape is a less decisive matter. Models based on the proportions of the Great Pyramid have practically become traditional, but equilateral and three-sided pyramids are being used with apparently equal effect.

An Italian firm puts out milk in three-sided pyramid containers and the milk lasts for days without refrigeration. One of our researchers lived for a time in a West African country where this milk was imported and attests to the truth of the claim. A French firm uses the same type of pyramid for yoghurt, with the same results. A researcher in California placed raw milk under a pyramid of cardboard and in sixty days he had ½ inch of delicious cheese.

A considerable amount of research with plants has been carried out by various researchers. For the most part they report an increase in growth rates when seeds are treated in a pyramid before planting, when plants are grown in a pyramid, or when the water used for plants is treated beforehand. It has been reported that crop

yields have been increased up to two and a half times the average when watered with pyramid-treated water. One researcher, Pat Flanagan, claims that pyramid-grown sprouts lasted over a week without spoilage after harvesting, while controls only lasted twenty-four to thirty-six hours.

So far, experiments with organic matter seem to indicate that the energy slows down bacterial activity and speeds up enzyme activity.

A very beneficial effect of pyramid energy takes place in the realm of taste. In the last chapter I mentioned the effect of a Manabox on water. The same thing happens when the water is placed in a pyramid. We have found the best results to be when the water level comes up to the phi point. As with the Manabox and the orac, other liquids are altered in taste when kept in a pyramid. Solid foods are also affected when charged with the energy from any source. For the most part, sweetness is enhanced, bitterness and sourness are greatly reduced and the flavor is improved. With tobacco, the "bite" is removed. Our tests and those of others indicate, however, that the recognition of taste differences varies among different people, which is no news. Mana does wonders for the sensitive palate and leaves indifferent palates indifferent.

Reports on the effects of pyramid energy on insects are quite intriguing. A number of researchers claim that insects cannot stand the high vibrations of the energy. They say that insects will not go inside even a large pyramid, and a few claim that the energy kills them. I do not know on what kind of tests or observations these claims are based, but as far as I know, there have not been any controlled tests published to date. All we have are anecdotes. One from our laboratory is that when we first began operating we had a terrible problem with roaches, which were barely kept at bay with insecticides. But after mana generators of various sorts began accumulating the roaches suddenly disappeared. I do not know whether they couldn't tolerate the energy, whether the energy affected the fertilization of their eggs, or whether they found a more comfortable home. The experience is intriguing, but not conclusive by any means. A little more scientific is an experiment carried out by one

of our research correspondents. Two small bowls of grapes were cut in half and the seeds were removed. One bowl was placed under a six-inch pyramid and the other was placed some distance away as a control. The experiment was designed to test the effect of the energy on the grapes, but a side effect eclipsed the importance of the original intention. Within twenty-four hours the bowl inside the pyramid hosted a whole colony of happy fruit flies, while the bowl outside had none. Even stranger, when a Manabox was placed about eighteen inches from the pyramid, the flies left to settle on the box, apparently attracted to the stronger energy output.

Interior Effects—Non-Organic

In a mood of "try anything once" we placed a silver half-dollar at the phi point in a clear pyramid to see what would happen. After twenty-four hours we took the coin out. Nothing noticeable happened until we handled the coin. Then we noticed that the tarnish which had been on the coin was easily wiped off with the finger. We did more experiments ranging from a few hours to three weeks, but never achieved better results than we did in the twenty-four hour period. At no time did all the tarnish wipe off and leave a clean, shiny surface. The tarnish was only loosened on the high relief of the coin. Later experiments produced the same phenomenon with other metals and other types of mana generators. It took only a few minutes for the effect to take place on copper sheeting, and very rusty steel nuts could be wiped down to the bare metal in spots within three hours. The energy loosens tarnish and rust, but not consistently. Preliminary experiments with silver objects indicate the energy also tends to slow down the tarnishing process.

Razor blade sharpening is the most famous effect of the pyramid shape. Here the energy seems to be greatly speeding up a natural process. The metal on the edge of a blade has a crystalline structure. It is a "live" structure in the sense that if you merely leave any blade alone for a long time it will gradually regain some of its original sharpness. Under the pyramid this process takes place within hours and keeps on taking place for many days after many uses.

Drbal, the discoverer of this effect, is said to have obtained 200 shaves with a blue blade. We have obtained 200 shaves with a stainless steel blade, but only a little over 100 with a blue blade on a Manabox. The size of the pyramid used by Drbal is not known for sure. Sharpening effects have been noted under pyramids as little as three inches high. Razor blades are not the only edges that are sharpened. Cutlery and scissors respond also. Even the blades on electric razors can be sharpened.

To sharpen the blade, it is placed on a small platform built to reach to the phi point inside the pyramid. Usually, it is oriented with the long axis of the blade either north/south or east/west. I believe the effect is better the first way, but other researchers claim the opposite. The pyramid, of course, must always be properly oriented.

Interior Effects—Physiological

It wasn't long after news of the energy effects in the pyramid were made public that somebody decided to see what it would do to a human being. After all, if the Great Pyramid was used as an initiation temple there must have been a reason. Today, pyramid meditation is a growing fad, but not just because it is the thing to do. Inside the pyramid something is really happening.

Pyramids used for meditation are generally four to six feet high and made of a variety of materials. We will discuss materials later, but plywood is commonly used for construction. Some recent developments have radically altered meditation pyramid design, but that will also be discussed later.

What are the physiological effects? Of course, they differ with the individual, but the most frequent reaction reported is that after a short time one feels "charged up" and full of energy. Later, one feels saturated and no longer wants to stay inside. Some people then get very drowsy and must go and take a nap, after which they wake up feeling very refreshed. As a matter of fact, the effects sound very similar to those Reich claimed for his large orac. A more sensitive person sitting below the apex of a meditation pyramid

will feel a charge of energy zipping down (or up) his spine. The meditation experience itself is greatly enhanced. To some it feels like the "third eye" is opening up and there are many reports of clairvoyant, telepathic and out-of-body experiences. Other than psychic effects, people report the easing of pain from headaches and arthritis and, in general, the same effects of healing supposed to be produced by Reich's orac. Again, some of this may be due to suggestion, but there is no denying that an energy is present. And no one who has not worked with it is competent to judge what it can and cannot do.

It is not necessary to have a bulky pyramid to meditate under. Research has been carried out with six-inch pyramids that are worn on the head like caps. We have found an almost invariable effect to be that the pyramid seems to be moving over the top of the head in a circular fashion when in reality it isn't moving at all. All the effects of a larger pyramid are also noted, up to a certain point. So far it has been generally accepted that the larger the pyramid, the greater the energy concentration. However, type of material, method of construction and a few other variables have to be taken into consideration. Thus, it is possible for a six-inch pyramid to emit more energy than a six-foot version.

Because of the pyramid's unique properties, people are thinking more about building pyramid-shaped structures to live and work in. A North Carolina dentist reportedly plans to build a pyramid-shaped office with the dental chair at the phi point. A number of churches in the form of a pyramid have already been built and are said to help raise the vibrations during prayer tremendously. A construction firm in California is planning to build pyramid recreation cabins and a pyramid-shaped building is specified in the plans for the John F. Kennedy Memorial Library. A couple in Florida spent two weeks in a fourteen-foot pyramid and claimed mystic experiences. However, they also reported having headaches and feeling nausea for the first three days. After that it was beautiful. Under high concentration of orgone, Reich reported nausea and headaches

until one got accustomed to the energy. There is a group in Kansas that is planning a multi-story pyramid for living and working.

We may get some very interesting changes in people who live and work regularly in pyramids. Patrick Flanagan believes that regular soaking with pyramid energy will help prolong life. And he records an incident where a cat was placed in a pyramid once a day for a half hour. The cat got to like the pyramid so much he began to sleep in it. After six weeks, according to the report, the cat became a vegetarian and refused to eat meat.

Electronic Effects

Up to now, no one has found a way to measure mana with electronic instruments directly, but that does not mean the energy does not affect electronic devices. A California researcher writing in *The Pyramid Guide* described an experiment with a television set. He had a black and white set that was getting poor reception, so he suspended a nine-inch aluminum pyramid directly over the picture tube. Nothing happened immediately, but within two weeks the picture had improved noticeably and by the end of three weeks the reception was very good. Thinking this might have been caused by weather change or alteration in the components, he experimented with a color set. Two channels which had given poor reception became very good, while the two best channels began to only come in in black and white. Other channels were not affected at all. When the set up was disconnected, the set returned to its previous condition. Then he used two pyramids, hooking one to each of the antenna lead-ins, with the roof antenna completely disconnected. All channels came in strong, but the picture was blurred and the colors had a tendency to shift and fluctuate. The experiment is still going on.

Another researcher claims that his pyramid powers a tube-type Vibratonic communication device. There is a pick-up at the focal point and no switch. Another report says that a battery-operated watch left near a pyramid loses a half-hour daily unless it is stored well away from the model. In early 1973, reporters attempting to

take pictures inside a twelve-foot pyramid noted that their light meter registered light inside the dark pyramid, and failed to register at all when taken back out into the sun.

We conducted a test with a pyramid to determine what effect it might have on a discharged battery. Using a control battery, we discharged both (flashlight) batteries to less than one volt. The test battery was placed under a six-inch styrene pyramid. Over a two week period the test battery charged faster and more than the control. Between the check at the end of two weeks and a check at the end of the third week, something inexplicable happened. The test battery suddenly dropped from 1.09 volts to .9 volts, and the control suddenly jumped from 1.05 volts to 1.1 volts. Unfortunately, we are still puzzled, but certain changes in planetary configurations occurred at that time which may provide a clue.

In a different type of battery experiment a researcher bought four new batteries and left two on the shelf while "charging" the other two in a pyramid for a week. Then he put both sets in flashlights and left them on for four hours until the light was very dim. Both flashlights were then left off for a week and tested again. The control batteries would not light and were found to have leaked. The "pyramid" batteries lit up with about 50% brightness. After leaving the flashlight for a month there was no light, but when the batteries had been "charged" up again in a pyramid for twenty-four hours they produced about 25% of the original brightness. Another 48-hour charge did not increase the brightness, but another week's charge caused the batteries to produce one final camera-like flash before they quit for good. All in all, it was estimated that the test batteries produced light three times as long as the controls.

Psychic Effects

Under this heading I refer to effects detected psychically. Such effects are not easily demonstrable, but so many similar things have been reported from different sources that the most consistent ones should be mentioned.

One of the earliest researchers in this area was Verne Cameron,

a well-known dowser. Using a device called an "aurameter" (to be described more fully in Chapter V on radionics) he detected an upward flow of energy from the tip of the pyramid apparently accompanied simultaneously by a downward flow. Many other people, including those in our group, have detected the same thing, though not all agree on the downward flow. To most, it feels as if a cool breeze is flowing against the fingers and palm held over the tip of the pyramid. Of course, tingling is also felt. In other words, virtually the same effects as reported from other sources by Reichenbach and Reich. This beam of energy travels upward for an unknown distance and has led some to speculate that a similar beam must project from the Great Pyramid and could possibly serve as a homing signal to spacecraft. About the spacecraft I'm not sure, but something is surely projecting from the top of the Great Pyramid.

While standing on top of the Great Pyramid with a companion and some Arab guides, Sir W. Siemens, a British inventor, noted that whenever the hand was raised with the fingers outspread an acute ringing noise was heard. Curious, he converted a bottle into a Leyden jar and held it over his head where it accumulated such a charge that sparks began to fly from the neck of the bottle. The guides became fearful and threatened him. Siemens lowered the bottle toward one of them and gave him such a shock that it knocked him to the ground.

It has also been reported that aircraft are not permitted to fly over the Great Pyramid complex because of interference with radio instruments. I have no confirmation of this, but it would be very interesting if true.

The tip is not the only portion of a pyramid that emits a beam of energy. An energy projection has been felt from every point. In fact, the corners of a pyramid seem to emit more energy than the flat panels. The pyramid itself seems surrounded by a field of energy in dynamic motion that has a pronounced bulge toward the north.

Cameron discovered another curious fact borne out by many experiments. With his psychic instrument he detected an invisible pyramid downward from all sides of a pyramid model, as if the

model were the capstone of a much larger pyramid. It is not known how far down the invisible pyramid extends, but it is at least to the ground. After detecting this unseen shape ourselves, we wondered if there might also be an energy reaction inside this "astral" pyramid. Using a number of subjects, we discovered that a six-inch model pyramid held about two feet over their heads produced identical sensations to a full-scale meditation pyramid! This was not suggestion, because the experiment was arranged in such a way that the subject did not know exactly when the model was over his head.

Clairvoyants can see an aura around the pyramid as well as the emanations from the corners and apex, and their descriptions remind one greatly of what was seen by Reichenbach's sensitives and by Reich in his dark basement. Swirling blue vapor, flashes of light and occasionally a rainbow of colors.

I must also give notice to one of the most unusual psychic uses of a pyramid: Its operation as a thoughtform incubator. This actually gets into the realm of metaphysics and so I will not dwell on it, but many people swear that when they put a note describing a desired manifestation in the pyramid for a period of time, their "wish" almost always comes true. Probably there is quite a bit of subconscious suggestion going on here, but some of the results are very curious. Two of our researchers decided to experiment and put a note in a pyramid asking for a raise. It is a fact that three days later they both got a raise for more than they asked during a period when business was in a slump and raises weren't due. I am not saying that this proves anything at all, but it is curious, nevertheless.

Methods of Construction and Variants

The most common construction material used for experimental pyramids is cardboard, either corrugated or poster-board. Clear styrene has the advantage of permitting the viewing of ongoing experiments and is getting more popular. Plywood is mostly used for larger models. Of course, any material that can be formed into a pyramid will work.

It was discovered quite early that panels are the least important part of the pyramid. Flanagan found that up to one-third of a panel could be cut away without affecting the focus at the phi point significantly. Other experimenters discovered that all that was really needed was the frame. The drop in power at the phi point was only 20% (a very rough estimate) and the output was greatly increased at the apex. Framework models we have made of copper wire do emit much more energy at the apex than equivalent panelled models.

Experimenters are always searching for ways to amplify the power output of a pyramid. Magnets placed inside the pyramid will act as amplifiers to a certain extent, as will Manaboxes and Manaplates. Pyramids of copper seem to put out more energy than non-metallic ones. But there is an increasing tendency to join orgonomy and pyramidology in constructing layered pyramids. These are very definitely stronger than the non-layered variety, depending on the materials used.

Two variants are worthy of mention. The first is a truncated pyramid, with each panel shaped like a trapezoid. This is actually the shape of the Great Pyramid, which has about 1% of its tip missing. Tradition has it that the missing capstone was made of gold and that it had capstone of crystal, possibly diamond. Other existing Egyptian pyramids do have capstones of different materials, e.g., red granite, the same material of which the coffer in the King's Chamber of the Great Pyramid is made. At any rate, a truncated pyramid does allow for other types of experimentation, because various items can be placed right on top.

The second variant makes use of the fact that there is an energy emanation from the apex. In an early experiment we determined that this emanation coming from a solid-panel six-inch pyramid was too weak to have any dehydration effect, but a brilliant construction by Pat Flanagan overcame that weakness. What he did was arrange fifteen tiny pyramids about ¾ inches high and with a base of one square inch each on a solid platform. The combined emanations of these pyramids was enough to produce all the effects at the phi

point of a regular model. It also had the advantage of permitting items to be placed on top, just like the Manabox.

Construction Formulas

There are many formulas in use for constructing pyramid models based on the measurements of the Great Pyramid in Egypt. Some are more complicated than others and there is considerable variation in the results, at least in terms of duplicating the exact proportions of the original. However, we have found that, in terms of producing the effects desired, considerable variation is tolerable. Of the many methods available, therefore, I will present here the easiest ones to follow:

1. The basic 6″ high model. This is the most convenient for research. Cut four triangles 9⅜″ x 8⅞″ x 8⅞″. The longer side is the base. Place the triangles flat on a table with the sides adjacent, tape them together, fold into the pyramid shape, and tape the open side shut.

2. The percentage method. In this case, if you consider the length of the base of one triangle as represented by X, then the sides must be X minus 5%. A triangle with a 10″ would have sides of 9.5″ and the height would be 6.4″. Using the metric system would make the calculations easier.

3. The 3-4-5 method. Based on the proportions of a right triangle. Built to scale, the pyramid would be 4″ in height, the apothem of one side would be 5″ and the distance from the center of the pyramid to the base center of one side would be 3″. To construct, draw a line 6″ long, bisect with a perpendicular line 5″ long, and connect the far end of the 5″ line to each end of the 6″ line. Cut four such triangles and assemble into a pyramid. By multiplying the proportions you can get pyramids of varying sizes.

4. The 7/11 method. Somewhat similar to the above, but preferred by certain groups because of the occult significance of the

numbers. In essence, the method calls for 7″ of pyramid for every 11″ of base length. To calculate the dimensions, first draw a right triangle with a base of 5.5″ and a perpendicular of 7″. The remaining side (the hypotenuse) will be 8⅞″. Then draw an 11″ line and bisect with a line of 8⅞″. Lines drawn from the end of the perpendicular to each end of the 11″ line will give the triangle dimensions to cut out for the sides. Multiply the proportions of 7/11 for varying sizes of pyramids.

5. The equilateral method. All the above methods are based on the proportions of the Great Pyramid, but it has been found that a pyramid made of four equilateral triangles will produce the same energy effects, though more research is in order. To construct, simply cut out four triangles whose bases and sides are of equal length, and assemble into pyramid form.

6. One more method based on the Great Pyramid proportions will be given. This one has only recently been figured out. We call it the *phi* method and it will give the most exact results. Pick any base size you want and divide it in half. Multiply that number by 1.618 and the answer will be the proper height for each triangular panel. You can then proceed as in methods 3 and 4. Since the answer will come out to several decimals, this method is more easily used with the metric system, but rounding off your answer to fit inches or feet will give you a very close approximation. Even the Great Pyramid is not absolutely exact.

Other Pyramids

Throughout this chapter I have been emphasizing the Great Pyramid at Giza in Egypt. It is surrounded by other pyramids, including one almost as big. More pyramids exist elsewhere in Egypt, as well as elsewhere in the world. There are a great many pyramidal structures in South and Central America, and here in the United States we have quite a number of pyramids left by the mysterious Mound Builders. One of these is located in Collinsville,

Illinois, a short distance from St. Louis, Missouri. It is only 100 feet high, but has a larger base than the Great Pyramid.

In Asia there are supposed to be gigantic pyramids constructed on the order of the ones in Egypt. In 1942 a U.S. Army Air Force pilot was forced to fly low on a mission over the Himalayas and in a level valley he saw a "gigantic white pyramid. It looked like something out of a fairy tale. It was encased in shimmering white. This could have been a metal or some sort of stone. It was pure white on all sides. The remarkable thing was the capstone, a huge piece of jewel-like material that could have been crystal." This sounds incredibly like the way the Giza pyramid must have looked ages ago for it was originally covered in polished limestone. And in Shensi, China, several explorers have seen a similar pyramid plus others, substantiated by a U.S. Army photograph published in 1947. Were all of any of these pyramids designed as energy devices? The ancient Polynesians used pyramids, too, and their word for one was *pu'o'a.* The translation of this is "resonating fire reaching in and reaching out."

CHAPTER SIX:

RADIONICS

The term, "radionics," means different things to different people, so I will define what I mean by the term right from the outset. Radionics refers to the art and science of determining the nature and quality of things by the reception and interpretation of real or apparent radiations from those same things, with the use of tools and instruments. In this chapter I hope to correct many false beliefs connected with this field and to introduce some totally new information. Because this field is inclusive of several overlapping and vaguely-defined categories such as "dowsing" and "radiesthesia," I will concentrate on the tools used in the expectation that this will shed more light on the subject.

The first tool to be discussed is the pendulum. Now, the pendulum has been used to objectify contact with the subconscious and many spiritualists are convinced they can contact their "guides" through it, but these uses are not what I want to discuss in this chapter. Instead, I intend to investigate those reports that the pendulum reacts to "radiations" coming from people, objects and even symbols. Consider the use of the pendulum for dowsing water. The tool itself is merely a weight hanging from a line. It can range in simplicity from a ring dangling from a thread, to a complex, secretly-fashioned alloyed ovoid with a special compartment attached to a chain. The line is held by the operator—usually between the thumb and forefinger of the right hand—with the weight hanging earthward. The length of the line generally varies from four to ten inches. Operators

claim that the pendulum is sensitive to radiations and that it will respond to them by gyrating and moving in certain ways. The operator interprets these movements to gain information about the nature and quality of the radiation.

In locating water, the operator will walk across a likely area holding the pendulum in front of him. When it starts to move in a certain way he knows he is above a watercourse. Other movements will tell him the depth and extent of the water supply, as well as its direction. Running water is supposedly easier to locate than still, whether it is running freely in the ground or through a pipe. Explanations for this vary greatly, but the general consensus is that water generates a peculiar radiation to which the pendulum/operator combination is sensitive and that running water generates this radiation in a greater degree. Please note that the pendulum/operator combination is highly important. There are operators who are apparently able to sense water without using any kind of device at all, but there is no pendulum of any sort which will work without an operator. The sensitivity is in the operator, not the pendulum. The latter is only a tool for objectifying what the operator is receiving. But that still leaves the question of what it is that the operator is receiving.

There is no doubt that the operator is receiving something. The record of successes at water locating by using a pendulum or similar device, while certainly not 100%, is still far greater than that by any other known method. We are faced with a fact and we need a reasonable explanation. Is the radiation theory reasonable? If water were the only substance to which the operator/pendulum were sensitive the theory might be reasonable, but unfortunately for its proponents it has been proven many times over that *any* substance may be located with a pendulum. Water, oil, iron, gold, silver, uranium, crystals, steel, plastic, paper . . . all these and uncounted others have been found by the same process. To look at some more facts, water has been located as deep as six hundred feet below ground. That means, if there is a water radiation, that it would have to penetrate through all the intervening layers of rock, minerals and whatnot and still be strong enough to affect the operator, and

he would have to be able to differentiate that particular radiation from all the others in between. It has been shown that one operator can go over a given territory and locate water, while another going over the same territory looking for, say, iron ore, will completely miss the water and locate only the substance he is looking for, if it is there.

There is a significant clue in the last sentence above. The operator will "locate only the substance he is looking for." Before starting to locate, the operator must program himself to ignore every substance but the precise one he desires to find. Interviews with dowsers show that before starting to locate they concentrate firmly and strongly on the object of the search. In addition, the way the pendulum moves depends on a previously arranged "code." That is, whether consciously or unconsciously, the operator has decided beforehand that certain motions of the pendulum would mean certain things. This is emphasized by the fact that different operators have different codes. If the radiation and response were strictly objective this should not be so. Still, this does not prove there is not a radiation, even though it does imply that certain people must have an incredible ability to differentiate subtle variations in radiations from many substances merely by focusing the attention on one of them, *and* it implies that such radiations must have tremendous energy in order to be able to pass virtually unhindered through thousands of tons of other substances with their own radiations.

What really knocks the radiation theory on the head is another phenomenon of pendulum use called "map dowsing." In this practice, the operator holds the pendulum over a map of the area in question and is still able to locate the substance he is looking for, even though it might be on the other side of the world. This is not fiction. It has been used many, many times with great success. It is one thing to suggest that the operator can sense a substance hundreds of feet below the ground he is standing on, but it is stretching credibility past the breaking point to suggest he may be able to sense the radiations of a particular stream of water in a particular place in spite of all the intervening bodies of water and other substances. There must be another explanation.

The study of Huna, which is only the name given to a worldwide system of knowledge once more widly understood than it is today, does present a working hypothesis. According to this knowledge, all things do have an energy field surrounding them which is more or less strong and which differs in quality according to the nature and condition of the substance. But this energy field is limited in scope, much like the magnetic field around magnets of different strengths. There is a substance, possibly preatomic, called *aka,* which is everywhere. It may be considered the basic building material of our physical universe. Mesmer achieved some insight into this and called it the Universal Fluid. Other nineteenth century scientists spoke of it as the "ether." The Huna concept is that physical matter is highly concentrated aka, and is surrounded by a much less dense field of aka attracted to it by a gravitational-type effect. Along with aka, there is *mana,* the basic energy of the universe. All other energies are considered to be by-products of mana, which has its own individual characteristics. It would correspond in some degree with Mesmer's "Animal Magnetism." In Huna terms, it would be felt that both Reichenbach and Reich gave one name to the concerted action of aka and mana.

Still according to the Huna hypothesis, both aka and mana can be influenced by the mind. The first can be molded to fit a mental pattern and the second can be directed. This is done by a part of the human entity called the *unihipili,* which corresponds in many ways to our Western concept of the subconscious. I will use the latter term for convenience. The conscious mind, called the *uhane* in Huna, "orders" the subconscious to form the aka and direct the mana through the process of willing. Another important part of the hypothesis is that our senses are not located in the physical organs associated with them but in an aka body controlled by the subconscious and which interpenetrates the physical. The physical organs are merely the channels through which information is passed to the conscious mind.

Returning to the pendulum operator, when he establishes the concentrated, conscious desire to find a particular substance, the subconscious sends out an aka "finger" containing part of the sensory

apparatus. The distance this finger can travel is only limited by the amount of mana available within the operator which can be put into it. The celebrated dowser, Vern Cameron, spoke of shooting an "auric charge" into his dowsing device. In his own terms he was referring to the necessity of providing the subconscious with the proper amount of mana to enable it to do the job. It is well known that dowsers under emotional stress do a very poor job. Besides the detrimental effect on concentration, the emotions drain off the energy required by the subconscious to send out the finger. When the substance is located, the information is returned along the aka finger and passed on to the operator through the movements of the dowsing device. The more mana that can be employed, the more accurate the results. This is why some dowsers, without quite realizing what they are doing, practice deep breathing before going to work. Deep breathing is one way of accumulating surplus mana.

Of course, you may or not accept this hypothesis. Not a few of you may find it too "far out." But I ask you to keep it in mind because it does explain radionics, healing and other energy effects much more logically and consistently than any other.

The pendulum is used in another practice frequently referred to as "medical radiesthesia." It is more common in Europe than in the United States, where it is pretty much frowned upon, even though the practitioner is usually a doctor. Basically, it consists of diagnosing illness by holding the pendulum over areas of the body and interpreting the movements of the device. Quite elaborate charts have been made to indicate the movements to be expected over particular areas of the body according to the condition they are in. Common theory has it that diseased organs are radiating "distress signals" which influence the pendulum movement. By checking a chart or table, the diagnostician can determine which disease is involved. There is great similarity here to the dowsing experience. The chart obviously serves as a standard code which must be studied and absorbed by the subconscious before it can be used effectively. The similarity becomes greater when we learn that many practitioners of this technique have equally good results if they only have a photograph of the subject, a blood sample, or some personal item.

One of our researchers saw this demonstrated in France when a practitioner correctly located a back problem from a photograph without having any previous knowledge of the subject. The researcher himself, while in France, later used a pendulum to correctly determine the time of birth and sex of a baby of a woman in England. This was not a forecast, but a determination made several days after the birth. It is clear that we are not dealing with simple radiation here, either. The Huna hypothesis would explain both the reception of knowledge directly over the patient and at a distance.

The pendulum is also used to measure the shape and intensity of energy fields around pyramids, oracs, manaboxes, etc. A good model for this purpose is a thin plastic ball suspended from a thread 10 to 15 inches long. The plastic cases that hold prizes in gumball machines make very good pendulums for this. What is needed here is high sensitivity as well as stability. As in all cases, it is necessary to concentrate on what it is you are trying to measure. If you do not, it is easy to move the pendulum right through a powerful field without any response to all. This emphasizes the necessity for subconscious involvement. To measure the shape of a field, the pendulum is slowly brought close to the source until a very slight resistance is felt. By following this line of resistance the shape of the field can be outlined. It is recommended that you use a mana-building technique such as deep breathing before the operation. It will increase your sensitivity. A very odd phenomenon often occurs which demonstrates the reality of the field. While bringing the pendulum toward the field, you may notice that the weight will be forced away from the vertical at the point of resistance. It is impossible for this to be due to muscular contractions in the fingers. Yet, this will not happen unless you are concentrating on outlining the field. One explanation may be that an aka finger charged with mana has been sent down to the end of the pendulum by the subconscious. In order to feel the resistance of the field it must be of an opposite polarity than the field. This hypothesized repulsion effect could cause the pendulum to move away from the vertical in same way that it is possible to

push a person backwards by charging the hands with mana and holding the palms in front of the person's chest. Naturally, my use of the term "opposite polarity" is a convention. Although I know there is a polarity, I haven't yet been able to determine with certainty whether opposites attract or repel. The intensity of the field is revealed by a pre-programmed code response of the pendulum. The indication may be the amplitude of a circular swing, or a simple "yes or no" swing in response to question on the strength of the field. The fact that dowsers often use the latter method to determine the depth of their finds again points out the involvement of the subconscious. Who else is going to answer? It is true that a few dowsers attribute their skill to the help of friendly spirits, but I am not going to bring that subject into debate here.

In his book, *Psychometric Analysis,* Max Freedom Long discusses an instrument invented by a Frenchman named Bovis in the early part of this century. As a matter of fact this is the same Bovis who first discovered the pyramid effects. Bovis had discovered that he could tell whether a cask of wine or a cheese were good or bad with the aid of a pendulum. Not satisfied with a simple indication of goodness or badness, Bovis sought to improve his method by devising an instrument that would give the exact degree of quality. The result was the Bovis Biometre, designed to measure the radiating waves thrown off by all things by means of a measuring stick and a pendulum. The stick was measured off in "degrees biometrique" of two centimeters each, and Bovis found a number which, when multipled by the number of degrees registered, would give an answer in angstroms, thus lending his theory scientific credibility. The device was a flat piece of wood with a strip of mica at one end and a strip of iron at the other. A measuring ruler was fitted to slide under the end with the iron and it had a small cup attached into which could be put the sample to be tested. The ruler had 100 degrees marked on it. For the testing, the ruler was extended to the 100 degree mark with the sample in the cup. The pendulum was held over the iron and mica plates in turn. A clockwise swing over both indicated that the sample was in a perfect state. If a counter-clockwise swing occurred over one or the other, the ruler with the

sample was slowly brought in closer until two clockwise swings were recorded. At that point the degree mark showing where the ruler went under the board indicated the degree of perfection. A 70 degree reading would indicate that the item was only 70% perfect. In later experiments a cord with a needle was attached to the end of the ruler and this was then attached to a distant sample. This played hell with Bovis' wave theory, but it worked. In time, the Biometre was used to diagnose physical ailments as well the quality of cheese and wine. After World War I a physicist/engineer by the name of Dr. Oscar Brunler obtained a Biometre and made several changes. He claimed that it could measure brain waves and "the place in evolution of the soul."

As Max Long clearly saw, there were no wave radiations of any kind being measured by the Biometre. It was merely a very handy device for permitting the subconscious to objectify more information. One of the qualities of mana is that it can be conducted through any medium, including string and wood. When the sample was attached to the Biometre, the subconscious merely used this handy path to reach out an aka finger, obtain the required information, and relay this through the pendulum according to the established code.

There are many devices used for dowsing besides the pendulum. The most well-known is probably the forked stick used by "water witches." When the dowser walks over an underground stream the stick, which is held by the forked ends, is supposedly attracted downward by the water radiations because of some sort of polarity effect. A number of cases have been recorded in which the downward pull was so strong that the operator's hands were chafed when he tried to resist it. Although this sounds like a purely objective effect, it cannot be because another person walking over the same area with the same stick might get no effect at all. Calling on the Huna theory, it would seem that the operator had accumulated a large amount of mana for subconscious use. The pre-arranged code was that the stick would dip over water and, given enough mana, the subconscous would be able to make the stick dip in spite of conscious resistance. A somewhat similar effect occurs in the experiment where

a charged up operator faces his palms toward the back of a subject and the subject is pulled backwards in spite of his resistance. There is nothing special about the stick, either, since even a pair of pliers can be used. Another common dowsing device is a set of wire rods about two feet long with a seven-inch handle bent at a right angle. One of these is held in each hand with the long ends pointing forward as the operator walks along. The rods will cross over the object being located. United States Marines in Vietnam were trained to use these with great success for locating underground enemy tunnels.

One of the most sensitive devices of this type is the Aurameter, invented by Verne Cameron. It is basically composed of a hollow aluminum handle to which is attached a length of piano wire coiled in the center for greater flexibility with a weighted copper tip. It is an excellent tool both for locating and for outlining energy fields. We have used it extensively in experiments and have found nothing to surpass it. One of the most interesting experiments in which it has been used concerns energy fields apparently emanating from purely symbolic designs. This phenomenon was brought to light by Francis Drake, an experimenter who placed a Maltese cross on one face of a pyramid merely to designate the north side. However, every time he placed his hand over the symbol it began to tremble, as if some extra-powerful force were coming from it. Later tests by William Cox, a protege of Cameron, and verified by us, indicated that many symbolic forms seem to radiate their own peculiar energy patterns. The more traditional symbols, i.e., those which have been in use over the centuries, apparently have a stronger emission. The pendulum can be used to detect these fields, but the Aurameter gives a much better indication of their shape and intensity. The big question is, where is the energy coming from? The pyramid is a three-dimensional form that accumulates or generates energy simply because of its shape. Can it be that we can accomplish the same thing with a two-dimensional form? Is it possible that a two-dimensional symbol has an invisible, three-dimensional extension which generates energy as a pyramid does? There are many unanswered questions here which need to be worked on by serious researchers. What I would like is for someone to come up

with a symbol that would sharpen a razor blade and perform all the other work that our "normal" devices do.

On September 27, 1949, Patent Number 2,482,773 was issued for an unusual device whose expressed purpose was to detect, identify and analyze radiations which emanate from every known element. It was presented as a chemical and mineral analyzer. The radiations were stated in the patent application to be "probably" electrons. It was claimed that they occur at ordinary room temperatures and that they had electrical and optical characteristics and frequencies disposed in the violet to ultra-violet portion of the spectrum. Further, it was stated that these radiations "or their effects" could be carried over electrical conductors and be affected by electrical capacity inductance and resistance. They could also be refracted, focused, diffracted and otherwise manipulated in the same way as light. Therefore, the device utilized electrical and optical components to analyze these radiations. This invention was the now famous Hieronymus Machine, invented by Thomas G. Hieronymus. The first point to notice is the great similarity between the effects of what Hieronymus came to call "eloptic" radiations (electrical/optical) and the effects of animal magnetism and Od, as reported by Mesmer and Reichenbach.

The Hieronymus Machine was composed of five units. First was a unit designed to hold the sample and receive the radiations. The receptor was either a coil or an electrode placed in close proximity to the sample. The next unit was an analyzer consisting of two variable condensers, two electrodes, a prism and a scale to indicate atomic weights. The eloptic rays were supposed to run from the first unit through a wire to the second unit, ending at the first electrode. This was placed at the beginning of an opaque, insulated passageway. The rays were supposed to travel along this passage into a prism at the other end and be refracted outward. The second electrode was intended to pick up the ray at an angle indicated on the scale, the theory being that the rays of each element would refract at a different angle. The third unit was a variable resistance, connected to the fourth unit by a transformer. The latter unit was a conventional radio-frequency amplifier said to amplify the eloptic

rays and feed them into the fifth unit, the detector. This is where it gets interesting. The detector consisted of a plastic-coated metal plate or coil over which the operator of the machine rubbed his fingers or palm. The element was identified when the operator's fingers encountered stiff resistance while rubbing. The effect was as if the plastic had turned to sticky glue. At that point the calibrated electrode on the second unit would indicate the atomic number of the element just detected. A substance containing more than one element could supposedly be detected because of the peculiar composite frequency of the combination.

In practice, the detector plate would be rubbed and the scale pointer turned until the fingers met the greatest resistance. Then the two variable condensers would be turned and the fingers rubbed to the greatest point of resistance, and the scale pointer would be adjusted once again for very fine tuning. Hieronymus admitted in his patent application that he did not know what caused the drag on the fingers.

The whole procedure sounds very scientific and objective, but what Hieronymus really patented was an ingenious device to assist psychic perception. I could spend several pages pointing out anomalies in the circuitry, but instead I will emphasize just two points: One, although the machine was designed to be plugged into a 110 V outlet, it was found to work equally well whether plugged in or not; and two, another very ingenious man, John Campbell, discovered that a symbolic circuit diagram with india ink and thread substituted for the wires worked just as well as the full Hieronymus set-up.

After building a Hieronymus machine and satisfying himself that it did work—and without current—Campbell set to work streamlining the set-up almost to the ultimate. He drew a circuit diagram in India ink on standard drafting paper. In place of a real prism, he cut out a triangle to represent a prism and mounted it on a vernier dial. The spiral coil of the detector plate was also drawn in ink on paper and pasted to the back of a panel. It was connected to a symbolized vacuum tube through a condenser symbol by means of nylon thread. "The machine works beautifully," he wrote, "the consistency of performance is excellent." A very in-

teresting fact discovered by Campbell was that the original machine would not work if one of the parts was defective, and neither would his symbolic machine work if part of the drawing were erased or if a thread were disconnected.

Let's look a little closer at the operation of the device. One thing Hieronymus failed to mention in his patent—probably on purpose—was that it was necessary for the operator to *concentrate* on the element he was looking for. This brings us right back to dowsing. In the case of the Hieronymus Machine, however, the drag of the fingers on the detector plate replaced the movements of a pendulum or other detection device. Our experiments with Hieronymus-type instruments indicate that he and nearly every other radionics experimenter are making a vital mistake when they believe that radiations are traveling from the sample through the circuitry to the operator. In reality, the operation works the other way around. When the operator concentrates, his subconscious sends out an aka finger along the circuitry to the sample, finds or doesn't find what the operator is looking for, and reports back by means of a physical sensation, in this case the drag on the fingers. It has been amply shown that the surface of the detector plate does not undergo any objective physical change. The circuitry itself forms part of the code which the subconscious respects because it is consciously expected. If the circuitry is broken, the subconscious will not cross that point as long as the operator remains bound by the belief that the proper circuitry is important.

The various dials used for tuning do serve that purpose in a sense. Instead of a filtering action, however, they are used by the subconscious to give additional information. It is possible that the variable condensers serve another function, as well. You recall that a Manaplate or orgone device was constructed along the lines of a condenser. A variable condenser, then, is an adjustable orgone device, which will generate more or less energy as the plates are brought into or out of contact. The condensers in the Hieronymus circuit could serve to put additional mana-power into the operation. All dowsing devices work more accurately if additional mana is made available. This can be achieved by the use of special breathing

exercises on the part of the operator, or by the addition to the device of a mana-generating unit. The mana is used by the subconscious to carry out the operation. How far an aka finger can be sent out, how much of the sensory apparatus can be sent with it, and how much information can be recorded to bring back all depends on the amount of mana that the subconscious has at its disposition. An Indian radionics expert, Dr. B. Bhattacharyya, inventor of a number of magnetic dowsing devices, recognized this need for mana indirectly when he stated that "the more powerful the magnetic field, the more accurate the reading." Magnets, as we have already seen, are good generators of mana. The detector plate of the Hieronymus Machine is what I would call a 1x Manaplate.

A few paragraphs above, I said that John Campbell streamlined the Hieronymus Machine "almost to the ultimate." We at Huna International have streamlined it even further. Bypassing most of the circuitry, we have run a wire from a sample through a calibrated dial to a detector plate. The results were the same as with the whole machine. String substituted for the wire gave the same effect. The sample held in the left hand with the fingers of the right hand on a detector plate gave the same effect. The sample placed at one end of a wooden table and the fingers rubbing the table itself gave the same effect. A *photograph* of the sample with all these methods gave the same effect. Eloptic radiations? Sorry, folks. We are dealing with mana, aka and the abilities of the subconscious. This is not to say that the quasi-electronic devices are worthless. Not at all. They provide means of increasing the supply of mana and, even more important, they provide a way of objectifying the information relayed by the subconscious. They are, however, far more complicated than they need to be.

I mentioned a photograph being as effective as the sample itself. Hieronymus found this to be true and so did others, including George De la Warr, whose work I will discuss below. It is interesting to delve into this further to see how and why this can happen. Because of a single-minded attitude that radiations must be responsible, investigators trying to explain this phenomenon frequently get tangled up in metaphysical abstractions and talk about "symbol/object

identity" or "resonant points of contact." De la Warr has said that a photographic emulsion is impressed not only with light rays, but with other "vital radiations" from the object photographed. These set up a unique "Generic Pattern" which is *somehow* transferred from the negative to the positive and *somehow* transferred from that to the mind of the operator. Also, *somehow* the mind of the operator is able to differentiate between all the supposed radiations of every object in the photograph in order to "tune in" in some mysterious way with the object of interest.

I have little patience with abstractions which do not explain anything and too many "somehows" irritate me to no end. Fortunately, Huna theory gives us a more solid basis to work on. I stress the fact that it *is* a theory and that it has not been definitely proven, but at least it presents a logical and consistent explanation, which is better than any other theories on the subject to date. It also has the privilege of being extremely ancient and of worldwide dissemination, if that means anything.

In addition to the previously described attributes of aka, it has a quality described as "stickiness." When two aka fields come in contact, they retain a "thread" of aka between them upon separation. You are connected to every person and everything you have ever come in contact with or in close proximity to by a thread of aka matter. Since aka can penetrate all other matter and is apparently infinitely stretchable, these threads remain with you and accumulate all your life. However, they remain inactive unless stimulated by thought and mana. A film negative comes into contact with all the fields in its environment and serves as a link to them through the aka threads when it comes into contact wtih the positive paper of the photograph. The operator concentrating on some person or object in the photo is linked to it through the aka threads. It has been fairly well established that a photograph is practically useless for receiving impressions from the original object if the negative has been destroyed. This is because the aka threads have been severed. When the link is secure, the subconscious of the operator sends an aka finger loaded with mana and sensory apparatus along the aka threads to gather information from the original

object. Photographs, of course, are only one type of link that can be established between operator and subject. Equally effective are signatures, hair clippings and blood samples.

Blood samples are frequently used as "witness" samples for medical diagnosis in the DelaWarr Machine. George De la Warr is a British radionics researcher and has developed a number of instruments in his laboratories in England. One device fits neatly into a briefcase. When the case is opened, a diagnostic chart lies on the left and the instrument itself is on the right. At the top of the instrument are two wells, designated "male" and "female." The sample is put into one of these after the proper response is received through the detector device at the lower right of the instrument. The detector is a hollow cavity covered with a rubber membrane over which the fingers are rubbed. A question is asked mentally as the detector is rubbed. A "no" response is indicated by a smooth rubbing across the membrane, while a "yes" response is indicated by the membrane sticking to the fingers and bunching up. Though it has been theorized that radiations from the witness resonating in the hollow cavity cause an upward pressure when a question meriting a positive response is asked, it should be clear from the description of the action of the Hieronymus detector that what we have here is only another technique for allowing the subconscious to respond physically to the demand for information. Between the two witness wells is a magnet attached to a rotating dial. Further mental questions and responses determine the proper "setting" for the magnet in order that it be tuned into "overall resonance with the basic wave-field of the patient." A set of dials which may be either variable condensers or resistors are set at a previously determined frequency ratio corresponding to the patient's condition. An "effectiveness" dial records the degree of advancement of the condition or the effectiveness of operation of the body part in question, much like Bovis' ruler did. To carry out the diagnosis, a series of questions are laid on the lefthand chart and a probe attached to the instrument is touched to each question as a yes or no response is recorded by the fingers on the membrane. By a process of elimination, the condition is narrowed down and remedies are recommended.

De la Warr eventually developed a modification of his device which included a camera attachment, and proceeded to do some "impossible" things. By means of a blood sample he was able to concentrate on a subject and record *on film* either the whole person or a designated part of the body. In one case he concentrated on his wedding day of thirty years previous with a blood sample from he and his wife in the well and developed a picture of a couple in old-fashioned wedding outfits. In similar experiments a lily seed was placed in the well of a device with a camera attachment. The operator concentrated on the future and developed one picture which showed a bulb and another showing a lily in full bloom. Now, a resonating radiation theory is fine, but how in heaven's name could it explain a photograph of the future? Or the past? At this point advocates tend to get metaphysical again and discuss the concept of Man as the Cosmos in miniature and of cells and atoms, too, being miniature reflections of the Cosmos. Thus, they contain the essence of all that has been and the potential of all that will be. "Somehow" this information is contained in the radiations and "somehow" it is transferred to the film with the help of the operator's concentration.

It has long been a precept of true science that the simplest explanation is the best and I believe the explanation in this case is simple. It is not radiations affecting the film, but the aka finger of the subconscious. Given enough mana, the subconscious can move physical matter without direct touch by the body. Russian and other experiments have already proven this. In the case of the photograph of the past, De la Warr's own subconscious, storehouse of his memory, merely recalled the past and sent an aka finger to manipulate the chemical elements of the film medium to form an image of the memory. In the case of the seed, the subconscious reached out to investigate the physical properties of the seed and then projected onto the film its *probable* development at the time period concentrated on by the operator. One way to prove it could not be an actual projection of the future would be to destroy the seed immediately after developing the picture of it in full bloom.

You may think I am attributing a lot of power to the subconscious.

Yes, and I know it. The subconscious *is* powerful, far more so than most people would care to think. Using a simple camera unattached to a machine of any kind, psychic Ted Serios has been able to concentrate on an image and have it appear on the film of the camera *even without the shutter being opened.* Oh yes, the subconscious is powerful indeed.

My purpose in this chapter has been to point out the fallacies in the current radiation theory and to present a workable substitute which explains all the phenomena, and which is easy to comprehend, even if it goes outside the bounds of Western tradition. I have treated radionics from the point of view of reception only, although it has not been so limited by its practitioners. Everything does appear to be surrounded by an energy field of greater or lesser strength and in some cases this energy can be made to flow along a physical medium, but information gathering is done by the subconscious mind. Another purpose has been to demonstrate that radionics devices are no more than modernized versions of dowsing rods, pendulums and forked sticks, insofar as their information reception attributes go.

CHAPTER SEVEN:

PSYCHOTRONICS

"Psychotronics" is a term invented by the Czechs as a replacement for "parapsychology," which they feel has become too closely associated with the occult. The change in name was intended to make the subject more palatable to scientists and it has served that purpose well. Part of the Czech studies are concerned with what they call "psychotronic energy," which is identical to mana. I will use the word psychotronics in a rather specialized way in this chapter. Here it indicates the study of the *transmission* of mana through the use of various tools and devices.

Mesmer used magnets to transmit mana to his patients. Reichenbach used long wires to bring mana from the sun to sensitives sitting in dark rooms. Reich used an "orgone shooter." In his patent application, Hieronymus described an experiment meant to demonstrate the existence of his eloptic radiation. He planted seeds in a dark basement with some set aside as controls and others in boxes attached to wires leading outside to plates exposed to sunlight. The control plants were, as was to be expected, sickly and pale, but the test plants were relatively healthy and *green*. A gentleman named Eemans invented a system of cooperative healing using wires attached to a healthy person's spine and leading to that of an ill person. He clearly showed that a healing energy could travel from one to the other.

What the above examples have in common is that they all used a physical medium for the transmission of the mana. In this chapter

I will discuss far stranger phenomenon: The transmission of mana at a distance without any visible medium at all!

In the chapter on pyramids, I said that there was a beam of energy emitting upward from the tip. Verne Cameron did a great deal of experimenting with this feature in pyramids, cones and coils (more on cones and coils in the ninth chapter). To test the effect further, he invented a "ray gun" designed to focus the beam. The ray gun consisted of an eighteen-inch glass fluorescent tube, ¾" in diameter, with a ⅜" iron pipe placed inside. The outside was wound with copper wire. Cameron specified that a right hand spiral was necessary with a cone, or a left hand spiral with a pyramid. If this were not followed, the beam would be projected through the handle instead of out the muzzle. The handle end was attached by a wire to the tip of the pyramid or cone. Cameron claims to have found that the size of the wire makes no difference. Using a twenty-two inch diameter cone attached to a ray gun, he projected the focused beam toward a building four miles away. Testing the beam with his aurameter, he discovered that the force against the building was undiminished.

We have tested a similar ray gun attached to an aluminum pyramid and have felt a relatively mild energy emission from the muzzle. As an experiment, we built an 18x manacube (similar in construction to a three-fold orac) and placed an electrode in the center with the wire from it attached to the gun. The energy emission was dramatically increased. One subject, on his own, directed the gun to his solar plexus for approximately thirty minutes. He reported no sensation at the time, but later that night he experienced severe leg cramps. We cannot be sure, however, that this was due to the experiment.

Testing this type of thing further, we obtained a carbon rod of the type used for anodizing, ¾" in diameter and about a foot long. By itself, the rod had an energy field two to three inches wide along its entire length. Seven subjects were used for the test series. Six of these had previously shown that they could feel the energy emission from the tip of a pyramid or from a Manabox. The seventh could not. When held in the left hand of a right-handed person, or

the right hand of a left-handed person (this gave the greatest effect) a beam of energy could be distinctly felt emitting from the end of the rod which had been shaped into a flat-topped cone, with the exception of subject #7. She could not feel the emission, and when she held it no emission could be felt by the others. In fact, the surrounding energy field seemed to have disappeared when she held it, too. It was as if she were absorbing all the energy. With the six others, the beam could be felt as far as the maximum tested distance of ten feet. When the carbon rod was held in the left hand of the experimenter and his right hand was placed on a 3x manaplate, each of the six sensitive subjects reported that the beam suddenly increased in intensity and width. A measurement test with the aurameter showed that, when held alone, the beam from the rod measured several inches in diameter, but when the other hand of the experimenter was placed on an 18x manacube the size of the emission jumped to a powerful four feet in diameter. Nevertheless, the direct effect on the sensitive subjects indicated they felt the beam to be stronger, but much narrower than that.

Now we begin to explore even stranger areas. At the E.S.P. Laboratory in Los Angeles, Al Manning puts out a cardboard pyramid like a number of other organizations, but he does not promote it as a razor blade sharpener. Instead, he calls it a "thoughtform incubator." By placing your signature on a piece of paper along with an expressed wish at the center of the pyramid and chanting over it for several days, he says the desire will become manifest through sympathetic vibrations and the power of the pyramid. Certainly, it would be easy to attribute most of the results to the power of suggestion, but a number of reported effects led us to investigate the matter more closely.

Basing our study on the Huna theory that a signature, like a photograph, is linked to the person involved by an aka thread that can be activated by mana, we began a series of tests to see whether anything might actually be transferred to a person through a link placed in a pyramid. Our first series of experiments indicated this was so. When the signature of a subject was placed at the phi point in a pyramid, the subject reported that he could feel an influx of

energy "coming from somewhere." The next series of tests involved Manaboxes and was more controlled. Many subjects of all ages and both sexes were used. The subject would write his signature on a piece of paper, lay it on a table, and then move into another room where he would sit quietly. He could be observed by the experimenter, but could not see what the experimenter was doing. The experimenter would then alternately place the signature on the Manabox and take it away. Time and time again, the subjects reported sensations of light, tingling or current while their signature was on the box, and would report the disappearance of these sensations when it was removed. For most, it had a pleasant, energizing/calming effect. As an additional check, we had a clairvoyant observe the subjects during the test. As soon as the signature was placed on the box, she reported that the subject's aura increased in brightness and extent. Manaplates were used in the next tests, and we determined that an increase in the energy source increased the effects. Eventually, it was found that if the signature were left on the box for several days without any further attention being paid to it, the effects would wear off to insignificance. Taking it off for several more days and then replacing it would result in the original sensations being experienced again. We must assume either that the body reaches a saturation point of energy absorption, at which time no more energy flows along the aka thread, or that the subconscious has some mechanism for deactivating an aka contact which is not being stimulated by directed thought.

In other tests, fatigued and depressed subjects regained energy and optimism moments after their signature was placed on a box or plate. It has become common practice at our center to keep a supply of signatures on hand for "re-energizing" people when they request it.

The natural energy of pyramids and mana devices is only beneficial, but if these are hooked up with electronic components in certain ways, or if untested modifications are introduced, it is possible to have detrimental effects. Manning once used a pyramid as a power source and ran wires from it through a variable capacitor and a tesla-type coil to a transmitter plate with his photo on it. The

result was a severe case of flu, which didn't abate until he wondered whether he had hooked up the coil the wrong way. He turned it over and recovered soon after.

In another case, a man constructed a cardboard pyramid and positioned several different types of jewels inside in a way meant to ultra-focus the energy at the phi point. Unknown to him, his wife, who was suffering from an illness, placed a photo of herself and her husband at the phi point while he was at work. He fell ill at work and had to go home, where he found his wife in a desperate condition and had to rush her to the hospital. When he found out what she had done, he tore the device apart. He became better almost immediately, but his wife took longer to recover.

Experimentation is necessary, but it should be carefully controlled.

Another device being put out by Manning is called an "Atlantean Generator." This is a cardboard pyramid with a copper wire running around the bottom edge. Wires go from this to a primary coil. The secondary coil is attached to a variable capacitor and wires extend from that to two metal plates, between which is a discernible energy field. This is the transmission section, where a sympathetic link is placed. Two interesting things about this set-up are the apparent induction effect with the primary and secondary coils; and the fact that the energy field at the plates is noticeably modulated by turning the capacitor. This, of course, fits in with my idea that a variable capacitor is also a variable mana generator. What needs to be explored further is the possibility of amplifying the energy by using a step-up transformer. Unless it has been modified since I saw it, the Atlantean Generator uses primary and secondary coils of equal windings.

Baron von Reichenbach did a series of experiments tending to show that sound waves are another source of our energy. With a sensitive in his dark room, Reichenbach struck pieces of metal and magnets. To the sensitive, they immediately became luminous. A metal bell "shone so intensely, that a bright lustre pervaded the whole room, being seen by every sensitive person present." When a violin was played, both strings and sounding board became radiant, and seemed to be surrounded by an aura. The higher the tone, the

brighter the light. Reichenbach had his sensitives place their hands inside glass and metal bells without touching the sides, and when they were struck every one reported feeling a coolness against the left hand and a feeling of warmth against the right, exactly the same type of sensations reported from other sources.

This is extremely interesting in the light of the great respect paid to certain sounds by ancient cultures and esoteric groups. One of the teachings of Pythagoras was that sound is a creative force, and the therapeutic benefits of music have been extolled throughout the ages. Certain notes and sound patterns like "RA" and "AUM" are thought to be especially beneficial. Experiments have been carried out which show that plants detest rock music and grow poorly when it is constantly played in their environment, but they grow luxuriously to the sounds of classical and religious music. According to Laurel Elizabeth Keyes, author of *Toning: The Creative Power Of The Voice,* Chinese healers used flat pieces of jade in their rituals which gave off healing vibrations when struck. Mrs. Keyes has developed a system of expressing various sounds at different pitches to do healing at a distance. Apparently, the practitioner concentrates on the person to be healed while intoning the syllables. She reports excellent results.

In the field of psychotronics, this brings me to a device invented by Dr. Bhattacharyyan. It is essentially a radio loudspeaker set to vibrate at 120 cycles per second. This frequency is necessary, according to him, to overcome the natural resistance in the aura of the individual and allow the healing vibrations to enter. To carry out a long distance treatment, slips of paper with the person's signature on them are hung in front of the loudspeaker while it vibrates. In more advanced work, specific jewels, each of which are supposed to have their own particular healing potential, are hung in front of the loudspeaker along with the signatures. Referring back to Huna theory and the findings of Reichenbach, it would seem that the loudspeaker vibrations set up a dynamic field of mana which is transmitted to the recipient by the aka threads attached to his signature. I have not yet experimented with this device and so cannot confirm or deny the effects, but it does make sense.

A pioneer in psychotronic transmission was Dr. Albert Abrams, at one time director of medical studies at Stanford University. While studying medicine in Europe he had some experiences which led him to the idea of using natural radiation fields for the diagnosis and treatment of disease. The traditional method of diagnosis used by Abrams was percussion, i.e., the tapping of an area on the body and interpreting the resonance or dullness of the effect. Once, while tapping a patient, Abrams noted that the sound was dulled when a nearby X-ray machine was turned on if the patient were facing east-west, but that the machine caused no effect when the man was aligned north-south. Abrams soon found that the same thing happened with a diseased person without a machine around. In other words, if a person with cancer or tuberculosis faced north, the tapping would produce a hollow resonance, which would become dull when the person faced east or west. A healthy person, on the other hand, would have a clear resonance in whatever direction he faced. This seemed definitely related to electromagnetism. If a large loop of wire connected to a galvanometer is held in a vertical plane oriented north-south there is no reaction because the magnetic lines of the earth pass on either side of it. But if the loop is suddenly turned so that its plane is east-west, an electric current is induced. That this can happen in living organisms has been proved by experiments in which electrodes were attached to a salamander floating in a dish of water. As the salamander was rotated an electric current was induced in this way, too. Perhaps we have here an explanation for the power-building effects achieved by Mid-Eastern and Indian dervishes and European witches who claim to reach higher states of consciousness by spinning rapidly in one spot.

Abrams devised experiments in which a healthy subject facing west had specimens of diseased tissue placed in contact with various parts of his body while being tapped, with the differences in resonance being noted. Gradually, Abrams developed a theory of disease being due to inharmonious vibrations which interfered with the natural vibratory harmony of the body. He felt that the efficacy of medicines was not due to chemical action, but to the fact that they emitted vibratory radiations that cancelled out the disease vibra-

tions. It wasn't long before he invented an electronic device for detecting and interpreting the disease vibrations. Prior to this, in addition to the tapping, Abrams found that a glass or rubber wand charged with static electricity and rubbed over the subjects abdomen would be retarded in its progress when a diseased organ were present, as if there were a strong radiating field being emitted. This reminds us somewhat of Reich's findings with static electricity, which he believed to be the same as orgone. Abrams' diagnostic machine was called a "reflexophone," and consisted mainly of a continuously variable resistor. The machine was connected to the patient by electrodes and emitted sounds that replaced the need for percussion or rubbing with a wand. Specific diseases could be diagnosed by various rheostat settings.

The procedure originally used was to have the subject stand facing west on a metal plate connected to a ground. The plate was aluminum, as were the electrodes attached to the patient, but the wires were copper. The grounding was apparently to reduce the interference from surrounding electronic vibrations. A system of spinal reflex concussion was first used to dilate the diseased organ and then the electrodes were attached, one to the diseased area and the other to the forehead or a point on the spine. With the use of the reflexophone the disease could then be diagnosed.

A leap forward was made when Abrams discovered that he could diagnose any diseased condition from a drop of the patient's blood alone, and to what stage it had advanced. This he was able to do even when the patient was far distant. The next step, of course, was an instrument designed to emit the proper vibrations for cancelling out the disease radiations without the use of medicine. This was the "Oscilloclast," built with the help of a radio engineer. Connected to an electric light socket and containing three rheostats, the machine was intended to emit the proper vibrations for cancelling out the disease after the patient had received spinal reflex dilation. There was no doubt that it worked, but even before his death in 1924 Abrams was viciously attacked by the AMA and the scientific community.

Abrams' work was the stimulus for a host of other researchers,

including Hieronymus and De le Warr. Nearly thirty years after Abrams' death, applications were made of his principles that far exceeded anything he expected. In 1951, two American engineers, Curtis Upton and William Knuth built an Abrams-type device to see whether it would have any effect on crop pests. Their innovation was the substitution of a photograph of the test area, rather than direct samples of the pests. The photograph was treated with an insecticide and the dials of the machine were set. It worked, on four thousand acres of cotton land. In another test with the same kind of instrument in a cornfield infested with Japanese beetles, it took only a few five to ten minute treatments to rid the area by 80-90% of the beetles, *except* for one small area that remained one hundred per cent infested. That area had been cut out of the photograph used as the link. A company was formed and radionic control of pests was begun on a large scale through contracts with farmers. However, a combination of narrow-minded scientists, scared insecticide companies, and the USDA succeeded in forcing the company to finally close down.

The Hieronymus Machine is a complicated adaptation of the Abrams box. It too, has been used to destroy pests. In one instance, a man in New York with a tent caterpillar problem wrote to Hieronymus, who was in Pennsylvania at the time, asking if he could treat his cherry tree. To the man's surprise, Hieronymus merely asked him to send a photo of the tree with the negative and a few leaves and caterpillars. The next emotion was astonishment when, a few days later, the man arrived home to find all the caterpillars that were in his tree lying in a circle on the ground, stone dead. They had been killed from three hundred miles away.

In another experiment, Hieronymus used his device to treat three ears of corn, each inhabited by a corn worm. The first treatment lasted for ten minutes per hour on a twenty-four hour basis for three days. Two of the worms were reduced to mush, but the third was still functioning. After another twenty-four hours of treatment, it, too, was mush and the first two were only "wet places" on the ears of corn.

This profoundly affected Hieronymus, who vowed never to re-

veal the full secrets of his invention except to those he was sure would never misuse it. He was not the only one so affected. The implications shook John Campbell so much that he wrote Hieronymus, saying that the findings implied it was possible to kill a man with such a machine despite all he might do to hide and without his having any chance to protect himself or defend himself against the attack. Campbell further stated that the Hieronymus Machine was like actual magic, in that it could, in a sense, cast spells of death or life through the laws of Sympathetic Magic, as has been practiced by sorcerers all over the world.

To fully understand this implication, I must digress a bit to discuss ancient methods of sending death or healing from a distance. It is commonly supposed that the operating factor is suggestion. That is, the subject of the "spell" must know what is intended so that his subconscious will begin to work on the suggestion. While this technique is often used, it is not necessary for those who know the right procedure. There is ample proof in the literature on the subject that the victim does not have to know anything at all about what is happening. I am also familiar with first-hand cases in Africa and Hawaii where this type of operation has been carried out, both for beneficial and destructive ends. Psychic healers who treat their patients from a distance, known as "absent treatment," are using the same laws that govern the operation of radionics or psychotronic devices, even though they may not understand the mechanics of what they are doing. You can run, without fully understanding *how* you run. And some people can run easier and faster than others.

The sending of energy to a person at a distance is carried out through the aka threads, just as information is received through them. It doesn't matter whether it is done by the mind alone or with a psychotronic device, the process is the same. To test this, we have used a special manaplate to send energy to a person twenty miles away on a number of occasions. The energy was felt at the precise moment it was sent, although the subject did not know beforehand when that would be. The vital elements are a sufficient supply of mana, the proper state of mind, and a link. Psycho-

tronic devices add a means of measuring the amount, quality and effectiveness of the energy sent.

George De la Warr also took off from where Abrams had left off, and without knowing anything about the work of Hieronymus or Knuth and Upton, he confirmed several of their findings. For instance, he found that the energy could be focused through a lens, as Hieronymus did and as Mesmer and Reichenbach did a hundred years before. And he discovered for himself that the energy could be transmitted through a photograph. This is how he successfully treated diseased and undernourished plants. In a unique series of experiments, De la Warr prepared a soil plot, two actually, of completely homogenous makeup. One plot was treated by photograph for a month with energy patterns equivalent to plant nutrients and the other was left alone. Four young cabbages were then planted in each site. For the first two weeks no difference in growth was noticeable, but by the end of three months the cabbages in the treated soil had grown three times larger than the others.

The next test was with broccoli planted in treated soil with controls separated by a buffer zone. This time photographs were taken of the plants, too, and treatment was given daily for six months. The average increase in crop yield from the treated plants as opposed to the controls was 81%. A further test on beans in a plot two miles away produced similar results and a test on a plot in Scotland carried out from Oxford was another success, yielding carrots 20% heavier than the non-treated ones.

The possibility that the energy could be stored in an inert substance to be released elsewhere over a period of time was tested by treating vermiculite and then mixing it with seeds and planting them together. Yield increases over untreated seeds were up to 270%. Up to this point, De la Warr was still not certain how the energy worked to increase plant growth, but a drastic failure led him to the truth. A national plant-breeding organization requested some of the vermiculite to test. They got none of the results reported by De la Warr. However, when De la Warr himself went to their laboratory and carried out the test the results were the same as before. This led De la Warr to realize that the human mind was

the most vital factor. To test this concept, he had some assistants prepare some tests with vermiculite, telling them which was treated and which untreated. In fact, none of the vermiculite had been treated; nevertheless, the plants that the assistants *thought* were treated grew faster than the others.

Many more experiments have shown the importance of thought in this process. Two famous psychic healers, Ambrose and Olga Worrall, were asked by a scientist to concentrate on rye seedlings six hundred miles from their home. Carefully controlled, the test showed that the seedlings immediately responded to the thoughts and within twelve hours they were growing at a rate 84% faster than normal. In other tests carried out in France, the growth of fungus was retarded by nearly 100% by thought alone. At UCLA, Olga Worrall was invited to test her healing ability on a plant. To her dismay, it soon wilted and died. Quite upset, she asked to come back and try again. This time her treated plant thrived. Her opinion was that she had used too much energy the first time. This experience was inadvertently confirmed at our center even before we heard of the Worrall test. We had a rubber tree plant which had been taken as a cutting from a larger plant. Though green, with healthy looking leaves, it had not grown at all in over a month. A psychic healer worked on it for a half hour, pouring as much energy as he could into it. The next day the tip of the plant began to wither. On the second day the leaves had all fallen off and the top third of the plant was brown and wrinkled. By the third day the whole plant looked like someone had set a blowtorch to it. The result was similar to Reich's experience with trees around Orgonon in Maine, during the DOR crisis. An overdose of energy can be destructive, but what constitutes an overdose depends on the size and structure of the recipient. Some mana generators are harmless to humans but will overcharge and kill a seedling within a short time.

Thought is vital, and so is mana. It is one thing to direct a thought to a person or object, and quite another to direct a charge of programmed mana. Every thought contains some mana, for we need mana to think, but not every thought can contain enough

mana to affect who- or whatever is at the end of the aka thread. Certain people seem to be born with the ability to generate the right amount at the right time, and others can be trained to do it.

Now it is time to turn to psychotronics behind the Iron Curtain, where the name came from. The main character in this section is Robert Pavlita, a Czech, a metallurgist by hobby and a textile design director by trade. Pavlita has worked for thirty years on what the Czechs are calling psychotronic generators. These are metal alloys in many various shapes and sizes which are designed to receive a charge of energy from the human body (or mind) and then transmit that energy to perform specific functions. It was by working with alloys that Pavlita first discovered one that would attract non-magnetic particles after he had handled it for awhile. At first convinced that the metal had somehow accumulated static electricity, he had to lay this idea aside when his alloy began attracting non-magnetic objects under water, something static electricity doesn't do. Furthermore, the objects attracted picked up a charge and could then attract other objects. According to Pavlita, the original inspiration for his devices, to be described insofar as possible, came from an ancient manuscript, most probably one dealing in alchemy.

Most of the information available to the general public on Pavlita's work comes from the book *Psychic Discoveries Behind The Iron Curtain,* by Sheila Ostrander and Lynn Schroeder. On a reporting trip behind the Iron Curtain they viewed films on the psychotronic generators, had a personal demonstration by Pavlita, and operated a device themselves.

The device that first set the Czech scientific world on its ears was a small bit of metal previously charged by Pavlita that was sealed into a metal box with a motor that turned an armature sticking out the top. The bit of metal was not connected to anything. On top of the armature was a strip of copper just sittting there. The motor was started and the copper strip turned with the armature. Until Pavlita went into action. Actually, going "into action" isn't quite the right phrase. All he did was stare hard at the box containing his generator. In a short time the copper strip stopped and began turning in a direction opposite to the rotating shaft. It sounds like

psychokinesis, the ability to move external objects with the mind, but Pavlita insists he is merely a technologist working through a tool with a natural energy.

Other generators have been used to turn blades and even motors, according to the Czechs. This does not sound so farfetched in view of Reich's claims. Like the treatments from the De la Warr machine, some of Pavlita's generators apparently irradiate seeds to make them grow larger and faster than untreated seeds. More and more it becomes evident that Pavlita has found another way to generate and transmit mana. He has one construction in the shape of a doughnut with a slice cut out of one side. When flies are placed in the center they die immediately. This is reminiscent of our own experience with roaches, and of course the pest control by Hieronymus and the two engineers. Still other devices have the appearance of abstract metal sculptures with curious knobs and indentations and "staring patterns."

The staring patterns are said to be a means of aiding concentration for the purpose of charging or releasing the energy in the generators. In some cases, Pavlita charges a generator by handling it or placing it to his temple. Then he stares at it to release and direct the energy. Some odd facts discovered by Verne Cameron may have a bearing here. While outlining the human energy field with his aurameter, Cameron found that a particularly strong beam of energy was emitted from the left temple and the left eye. He felt that they had something to do with telepathy. It may be that they are involved with mana transmission, too. The Czechs say that no mental thought needs to be held while charging a generator or releasing the energy. I find this hard to believe, as it goes contrary to my experience and knowledge. True, everything handled will absorb a little of our energy, but not enough to do the things psychotronic generators do. Either the Czechs have come up with something brand new or they are dissimulating. One thing is clear: they are not telling everything.

Ostrander and Schroeder were handed a wooden stick at one point that had been prepared under pressure by a special process and charged to channel a person's biological energy. With it they

were able to attract and pick up pieces of crystal and metal as if it were a strange kind of magnet. It was supposed to work under water as well. They were told it didn't work as well if one were tired. Other generators are said to speed the healing process, as some of our generators appear to do, and still others cause changes in EEG readings and spatial disorientation when directed at a person.

On a visit to Pavlita's home, Ostrander and Schroeder were shown a small but heavy trapezoidal device with an attachment on top that could be changed for different purposes. Pavlita charged it by touching projections on the front and back and staring at it in a certain pattern engraved into it. Another one was a copper collar about five inches high and ten inches in diameter, with an inch wide gap in the side. At one edge of the collar was the generator, a small tube of metal. On this Pavlita placed a metal ball and then, from behind a plate of glass he and his daughter began the staring pattern. In the center of the collar was mounted a tin wheel on a spike. In a few moments it began to turn. A Czech scientist who was present said that the copper seems to attract the energy and that the collar seemed to polarize it. We too know that copper emits the energy, but Pavlita has a method of controlling and directing it.

Very interesting was another demonstration in which metal filings were scattered on a plate of glass with a powerful horseshoe magnet under it. A tubular generator of steel with an aluminum tip was held over the filings and easily picked them up in spite of the attractive force of the magnet. The same generator could also pick up non-magnetic items.

Some generators function as ESP devices. One that has a rotating pointer on top acts as a telepathic receiver for a person sitting in another room. Below the pointer, ESP cards are arranged in a circle. The "sender" has another deck which is shuffled for random distribution. He then picks a card and concentrates on the pattern. In the next room, the pointer turns to the correct card in the circle. The rate of accuracy is said to be 100%. The generator can pick out other objects as well and distinguish blood samples, too.

The method of operation still fits in with Huna theory. In fact, a statement of Pavlita's tends to support it. "Every motion a person

makes in a room leaves a pattern, a trace." And another Czech added that the trace meant a sort of indentation of form made in the surroundings. The trace, as I understand it, is the aka thread. A generator linked by aka threads to a person in another room could respond to his concentrated thought, *if* the generator could be made to release that energy when it received it. This is the real mystery of Pavlita's work. We know how to establish the psychic bond and we know how to charge an object with mana. What Pavlita knows and we don't is how to cause that energy to be released in a specific way.

A few Czech statements give only tantalizing clues. "The *mind* seems to control this energy." This we know, but perhaps Pavlita is doing something with his mind that is different. "The secret of the generators is in their *form* . . . It's the shape that lets you accumulate this energy and turn it to whatever purposes you want." This reminds me of the pyramid. It may be that we already have the shapes, but we just don't know how to properly apply them. The shapes used by Pavlita are extremely varied, yet simple. "It's the juxtaposition of materials within a specific form that makes it work." Here is something into which we can sink our teeth a little deeper. Pyramids are dependent on form. Oracs are dependent on a juxtaposition of materials. Pyramids built with orac-type layers are much more powerful than a pyramid alone. We know that the energy field is changed when this is done, but we do not yet know exactly how, or what other uses this might give it. The energy field is also changed in a pyramid when it is truncated, but we are still researching for applications. All shapes seem to create specific energy patterns and all materials have specific energy fields. It does not seem likely that the Czechs, or the Soviets, who undoubtedly control the Pavlita experiments now, are going to hand us on a silver platter the answers on how to join these bits of knowledge. We are going to have to work for them ourselves by piecing together all the clues we can and by stimulating our ingenuity and intuition to the limit. In the process, it is quite possible that we may come up with ideas that will make our present efforts seem like child's play in comparison.

CHAPTER EIGHT:

VIVAXIS

Sometime in the early sixties, a woman named Frances Nixon who was working with healing energies made a discovery that led to a completely novel method of healing and attuning oneself to the natural magnetic energies of the earth. She also discovered some very fascinating and unusual ways of producing mana which we have verified for ourselves.

The term, "Vivaxis," could be translated as "life axis." The meaning of this will become clearer as I describe a summary of Nixon's work. First, it was her contention that the atoms and molecules in our bones become permanently aligned at the time of birth or shortly before it. This alignment is magnetic and takes on the characteristic pattern of the geographical point of birth. It is a scientific fact that molten metals or rocks will realign their atomic structure in accordance with the prevailing magnetic field as they solidify and this is probably where Nixon got the idea. Bones were no doubt chosen because they are the most solid part of our body. However, while they may be fairly flexible, they are still pretty solid for several weeks before birth, and even after birth for the rest of one's life the cells of the bones are renewed. Every cell in the body is changed within a seven-month period. One would think that as the cells change they would take on the magnetic characteristics prevailing at the point of change, which would vary frequently in many people's lives. I am therefore inclined to be somewhat skep-

tical of her conclusion that the bones are involved in a special alignment. However, I think there is good reason to suspect that the body energy field may take on a permanent alignment at birth. This also happens to be a basic thesis of astrology, which holds that a person's energy field at birth is permanently influenced by the earth's electromagnetic field at the point of birth as well as the incoming planetary energies at the same moment. This minor difference regarding alignment does not alter the rest of Nixon's findings.

By the fact of this alignment, regardless of how it came about, Nixon believes it is possible to locate the direction of the geographic point where a person was born as well as its level, in relation to the point of search. This is possible because each person is supposed to be linked by "wave circuits" to the magnetic field of his birthplace, which is called the Vivaxis. In Huna terms, we would say there is a strong bond of aka threads. However, Nixon goes on to say that by "channelling" (aligning) oneself in the direction of the birthplace a person can be put in phase with the Vivaxis with healthful results, sometimes of a startling nature. This phasing is supposed to be done by means of "particle currents" which run side by side in opposite directions. Frankly I don't know what to say about this because I do not understand it.

Not only is channelling, which will be described later in more detail, supposed to strengthen one's own field in a healthy way, it can be used to destroy the foreign energy fields of bacteria and viruses. This resembles what Abrams was trying to do, only without the help of electronics. According to Nixon, the thyroid gland and blood record the alignment to the vivaxis in some fashion not made clear. She also believes that cigarette tobacco and insecticides weaken and disrupt the alignment, and that the geographic location where a bar magnet was magnetized can be pinpointed.

A major point of Nixon's early research was that the most effective healing came from a person's own magnetic energies, when they were properly adjusted. Energy from other sources, such as magnets, could provide temporary relief, but such foreign energy might actually prove harmful in the long run and would be rejected by the body unless it were strong enough to cause a complete realign-

ment of the whole body energy field. Therefore, proper channelling became one of the most important techniques.

The technique of channelling is carried out with the help of two dowsing devices, one held in each hand. Pendulums have been used, but the preferred type is an 18″ soft steel rod ⅛″ in diameter, bent in the middle to form a right angle. One end is placed in a six-inch copper sleeve ¼″ in diameter. The idea is that the steel will temporarily magnetize as it becomes properly aligned and the copper will conduct the energies. Both ends of the steel rod should be pointed. The rod should be able to swing freely in the sleeve. The dowsers should be held well away from the body and the individual should take off all glasses, jewelry and watches; loosen any tight clothing; stand on level ground, cement, wood, blacktop or linoleum; and avoid deflections caused by the proximity of mountains, planes, electrical equipment, metal or fibreglass roofs, overhead branches, people walking on the floor above, storms, spectators, etc. The alignment of the head is also important, for it is turned a fraction to one side the wave pickup is weakened. Also, people who have had extensive X-rays, those with blocked sinuses and those with disrupted finger receptors (see below) will not be able to record the energies. Actually, all of this does make it sound as if the only way to channel would be to be 100% healthy standing stark naked in the middle of the Sahara with a wooden head brace. But Nixon records many instances in which effective channelling was done under far less than ideal conditions.

The dowsing rods should be marked for the left and right hands and always used in that way. They should also be completely personal; no one else should use them. This is because they become "magnetized" and lose efficiency when used out of alignment.

Once the individual is ready to channel, he stands like a ramrod with feet well apart, holding the dowsers out from the body about shoulder level. The direction to face may be determined approximately with a compass. The individual then moves stiffly by degrees until the two rods cross in front of him. At this point, providing everything else is in order, he will be aligned in his channel. Another way to determine the channel by using only one wire is to

hold it in the right hand and position the middle finger of the left hand at the level of the tip about four or five inches away. When correctly aligned, the tip will swing toward the middle finger. A method for determining the channel when out of alignment is to hold the rod in the right hand and position the thumb of the left hand directly under the lower tip. The wire will swing in the direction of the channel. Another method is to use one rod and concentrate on something like the multiplication tables. The rod will automatically swing in the direction of the vivaxis. This is a curious correspondence, since the same technique is used to produce alpha waves. The dowsers are only used to find the channel. They are laid aside when the actual channelling is done.

After the channel has been found, the process of "channelling" begins. This consists of standing in the channel for about seven seconds while breathing deeply, then turning clockwise and doing the same at ninety degree intervals till the full circle is reached, and reversing the procedure counterclockwise for three more ninety degree stops. Then one is supposed to quit and move out of alignment. Normally it should not be done again for five days or so. Nixon warns that channeling is highly stimulating and must not be overdone. She also warns that other persons ought not to watch the one who is channelling. Otherwise they become part of the circuit and the channelled energies might be detrimental to them.

What does it feel like when the channel is found? We ran a test with a subject who seemed to fit the necessary qualifications. Using the methods outlined, he apparently found his channel. What he felt was an immediate influx of energy and a strong pull in the direction of the vivaxis. It drew him forward like the pull of mana from the palms of a charged person. Inadvertently, another individual was sitting between him and the vivaxis, though not looking at him. As soon as he aligned, this person reported a sudden tingling sensation across the legs. No detrimental effects occurred.

Before channelling is done, there is a process called "neutralizing" that must be done first. The purpose of neutralizing is to counteract an overcharged electrical body field due to such things as major earthquakes, storms, magnetic disturbances, and electrical or elec-

tronic equipment. This creates an imbalanced condition in which the body will not respond to channelling, and adverse conditions might even result. One of the earlier methods used by Nixon was to place a block of ice or a container of acid like vinegar or vitamin C solution between the ankles for ten minutes to "ground out excess static." This was recommended to be done for four days prior to channelling. It was important to sit out of the channel with the head tilted and the hands grounded on the thighs. If ice were used it had to be unchlorinated.

Though the use of ice is considered to have a therapeutic value, especially in cases of paralysis, an alternative method is given that is much less cumbersome and uncomfortable. This consists of standing inside a hoop of galvanized wire about four feet in diameter for 30 seconds. Nixon states that this neutralizes or insulates the area inside the hoop and an equivalent column above it. The neutral field is supposed to absorb the excess static charge of the person.

A third type of neutralization is called the "accordion method." The fingers of each hand are brought together (thumbs, too) with a space between the palms. Then the hands are pushed in and out like an accordian while breathing deeply. Interestingly, I have long taught this technique as a means of calming down when nervous, excited or upset. It has the effect of closing one's body energy circuit to outside influences and the effect remains for a good while even after the hands are spread apart. I also use it as a preparation for meditation.

Neutralizing of the dowsing wires is also necessary to remove the field they received during manufacture. Nixon recommends that they be held under running tap water and thoroughly immersed. Running water, you may recall, is also used to absorb mana, as with Reich's Cloudbuster, and it is used to neutralize an aka contact after healing.

An essential part of Nixon's method is the stimulation of what she calls code receptors. These are points on the body, particularly the head, which are supposed to act as wave receptors both for energies coming from outside the body and those within it. Some of these, called "heart receptors," are supposedly stimulated when

a person projects thoughts into the outer world. The receptors are centers of swirling energy normally attuned to the vivaxis field, but they can become unbalanced when subjected to X-rays, strong magnetic fields, or electrotherapy. Such influences can cause secondary or false vivaxis for parts of the body while the rest responds to the original vivaxis. The resulting imbalance weakens the total field and allows the entrance of foreign energies from viruses and bacteria. Prior to channelling, the code receptors are stimulated by tapping, hot water sprays or other ways. The idea is that this puts them in a kind of neutral state which enables the channelling to reorient them properly to the vivaxis. It is not clear where Nixon got the idea for the code receptors, but it appears to be an independent discovery. The fascinating thing is that they appear to be virtually identical to acupuncture points.

Nixon believes that everytime we concentrate on something in our environment, whether a person or an object, we tend to absorb some of its energy into our system through certain receptors and communication pathways between them. Normally, there is nothing wrong with this since a multitude of foreign waves tend to cancel each other out. There is similarity to the Huna theory here, which says that aka threads can be set up by touch or staring, and that concentrated attention will stimulate a flow of mana along those threads and establish a contact between the individual and the person or object concentrated upon. If we concentrate on another person for a prolonged period, however, Nixon says we accumulate their radiation until it begins to upset our own system. She mentions a person with disturbed receptors leading to a tumor under one arm who had been greatly concerned about a sick relative. On the other hand, she suggests that tuning into a person with a tranquil mind can be beneficial, because some of the tranquil-type energies are absorbed.

Here is a concept of great importance. Our experience and that of others mentioned previously definitely indicates that it is possible to send or receive beneficial or destructive energy between persons or between objects and persons. I know that people who worry constantly about other people frequently suffer from various illnesses,

usually attributed to the worry itself. But if the people they worry about have something wrong with them, the worrier may actually be absorbing distorting energy which wreaks havoc with their own system. In such cases, it is almost impossible to stop the worrier from thinking about the other person, so we have developed the technique of having the individual send protective and healing energy as he thinks, instead of worrying. This has been shown to have excellent benefits for both. We have also taught people to tune into specially trained individuals who know how to radiate calming, strengthening and healing energy. They report immediate benefits when doing so. One hears occasionally about healers who feel drained after sending out their energy, but this is only because they do not know or understand the mechanics of what they are doing and do not know how to replenish themselves. A properly trained healer should always feel more refreshed and energetic right after a healing than just before. Continuing this theme, I may speculate that the beneficial effects of strongly concentrating on a religious figure such as Christ or Buddha are due to the energy received through the aka contact made with either the personage himself or the accumulated thoughtorms established throughout the centuries.

On a more mundane level, we have experimented with the transmission of energy between persons and objects, in this case mana generators. I have already described the transmission effected through signatures, but a person who handles a generator has established an aka contact with it, too. In one experiment, a fatigued subject was asked to tune in mentally with certain generators he had constructed. Right away he felt an influx of energy and within moments all traces of fatigue had left him. Now, it would be easy to attribute this to suggestion, but that is merely a label without an explanation. The fatigue indicated a lack of energy, and the energetic condition afterward indicated that energy had been supplied from somewhere. This experiment has been repeated with similar results.

Nixon emphasized the need for "grounding" after prolonged mental contact with another person. The system she uses is to press the hands on a table, supposedly with the idea that the table will

absorb the foreign energies, but any of the "neutralizing" systems mentioned above will also work. She says that the continual practice of "mentally channelling" into others is a violation of the laws of nature because of the detrimental effects it can have, but I have to disagree with this conclusion. That is like saying that building a car is a violation of the laws of nature because it might injure someone. "Mental channelling" can be beneficial or destructive, depending on who is doing it, how they are doing it and why.

Hypnotism has a definite effect on certain code receptors, according to Nixon. The effect is as if a secondary alignment is established to the hypnotist or the place where one was hypnotised, indicating that a strong bond was made during the hypnotic process. This fits in well with the Huna theory, and with certain experiments carried out in Russia. In these, a scientist and hypnotist proved his ability to influence previously hypnotized subjects over distances up to 1000 miles. To disrupt the bond established by hypnotism, Nixon advocates a technique of striking the code receptors in the center of the forehead and the back of the head with the heel of the hands, and then immediately channelling. I must point out the similarity between this and the technique developed by Abrams of striking certain points on the spine just prior to irradiating the person with his electrical energies.

Stimulation of the code receptors by striking or tapping has its equivalent in acupuncture with the insertion of needles, in acupressure with the application of pressure to the same points, and in zone therapy with the massage of certain points on the feet and hands. In Nixon's system the purpose is to disrupt the influence of foreign wave patterns so that the receptors can be tuned in through channeling to more beneficial radiations. In acupressure and zone therapy it is to break up blocks in the body energy circuit so that energy imbalances can be restored to their proper equilibrium. With acupuncture it is partly the latter and also to introduce beneficial energies from the outside. It is interesting to speculate whether the acupuncture points/code receptors may be the receiving and transmitting stations for the aka threads. Mana is related in some way to electromagnetism and acupuncture points can be located electronically be-

cause the galvanic skin resistance is less over them than at other places on the skin. This interesting idea merits more research for possible applications.

The research carried out by Frances Nixon led to some exciting discoveries in mana generation and transmission. In one experiment she created a vivaxis, i.e., an energy vortex, with nothing more than a ball point pen. This was done by placing a pad of unlined paper on a level surface previously determined to be neutral with a dowsing rod. A pendulum ought to do as well. The paper should only be handled by the edges. Using a ruler, a one-inch line is rapidly drawn with the pen, and without hesitation a second line is drawn as rapidly from the opposite direction so they meet exactly in the center without any overlap. A thirty second wait is advised to allow the energies time to organize themselves. A check with a dowser will then show that an energy vortex is emitting from the center of the two-inch line. An entity—the line—has been born, and a vivaxis created. When the line is removed from its "birthplace" a test with a dowser will show that it is still linked to it by a flow of energy, along what we would call an aka thread. The vivaxis itself is likened to a sphere of spinning energies, in this case two inches in diameter. We have verified this experiment ourselves, using an aurameter.

Perhaps this can give us some clues to the energy fields discovered around two-dimensional symbolic patterns, such as the Maltese Cross. If the original pattern were drawn under the right conditions within a powerful general energy field a strong vivaxis would have been created. This vivaxis might then affect not only the original drawing, but any subsequent drawing that followed the same pattern. Though we speak of specific aka threads, we also know that aka is everywhere, joining everything. The pattern itself may "induce" a relationship, a close aka bond, to the original vivaxis because it vibrates or resonates to the same frequency.

In another experiment with drawn lines, Nixon purposely waited ten seconds before drawing the second part of the line. The result was a reaction over the center point similar to that over disturbed code receptors in a person. Now it gets even more interesting.

Two pupils whom she was training in her system, one a doctor, had been experimenting with ways to counteract the effects of radioactive fallout. One thing they had experimented with was the immersion of the body in a solution of one pound of sea salt and one pound of baking soda. Its reaction on fallout isn't known, but research by Nixon's followers showed that such a bath had the effect of removing foreign wave interference, even of energies that were formerly thought to be permanently superimposed on one's own pattern. Nixon mixed equal parts of sea salt and soda in a plastic bag and set it on the "disturbed" line for a few seconds. The energy balance was corrected and staved corrected for fifteen minutes. When the compound was passed over a person's code receptors *without actually touching them,* it was found that the person's energy field automatically lined up with his vivaxis for the same period of time. Eventually it was found that the compound could only be used for a certain length of time because it apparently absorbed too much energy and became disturbed itself.

The next step was to test the sea salt and soda in separate containers to see whether there was any relationship between them. There was. When placed in reasonable proximity it was found that there was a definite exchange of energy between them. When aligned to the points of the compass, i.e., East-West or North-South, the energy flow was even stronger. The energy flow between the two, particularly in the East-West arrangement, also produced a vertical flow of energy extending both up and down from the center of the distance between them. Depending on time and place and possibly solunar activity, the upward energy was found to be compatible to the body field, while the downward one was incompatible. Sometimes this occurred with the salt on the West and sometimes it had to be placed on the East. In the opposite arrangements at these times the upward energy was incompatible and detrimental. To identify these forces, Nixon coined the term "arealoha" (meaning, to her, are friendly) for the harmonious force and "non-aloha" for the inharmonious force. Exceptionally interesting is her observation that the compatible energy flow had a soft, cool texture, while the incompatible force felt unpleasant and sticky. Immediately

I am reminded of Reichenbach's discoveries about the polarization of Od. His sensitives reported exactly the same thing. This is an indication, but further proof is coming, that arealoha forces and mana are the same thing.

We have conducted quite a number of experiments with sea salt and soda. Like Nixon, we have found that only sea salt works. Ordinary table salt is inert, probably due to the refining process and the introduction of foreign energy from additives. Nixon once introduced a cube of refined sugar into the sea salt and it failed to work.

The following experiment was carried out by us in September, 1973. Seven subjects were involved. One-half cup each of sea salt and soda were placed in glass jars with metal lids on a table. They were placed eight inches apart with the salt west of the soda. Tests were carried out both by hand and with sensitive pendulums.

In the first round of testing, the subjects placed a hand, usually the left, between the jars and moved it around to check on effects. Subject 1 felt irregular pricks of current in his hand and on his face. There also seemed to be a kind of magnetic pull downward near the table and a focal point of energy about six to eight inches above the level of the tops of the jars. An interjection needs to be made here that the subjects did not reveal their sensations until after the testing to avoid the possibility of suggestion. Subject 2 felt a cool sensation in a certain spot. This is one who normally feels warmth from manaboxes and pyramids. Subject 3 experienced a warmish feel at first, and felt a focal point above the jars as well as a magnetic pull near the table. She also felt a tingle up the arm and said the energy increased with time. Subject 4 felt a warmish energy field "like a ball of black velvet." Subject 5 felt a current running up her arm when her hand was near the table and at a focal point above. Subject 6 felt tingling and a cool sensation, a focus at eight inches above the jars, and a magnetic pull downward. Subject 7 felt a downward pull at the level of the contents and at a focal point above the jars. Gradually, all determined that there was a sort of energy bridge between the jars approximately 1″ x 1″ in diameter at the level of the contents.

With the salt east of the soda the effects were different. The "bridge" was still there and there were prickly currents. All felt a thick, mushy field near the base of the contents, similar to what Nixon said was incompatible. Only one subject was familiar with Nixon's work. Subject 1 thought the effect was unpleasant, but Subject 3 didn't think so. The others did not make a judgment. Observed effects on the aura showed that with the salt west and a hand between the jars it tended to increase in size and brigthtness, but with the salt east the aura was reduced both in size and brightness.

Testing with a pendulum with the salt west showed an extensive force field around the jars, extending at least two feet. Closer in, the pendulum seemed drawn in from the south and the "bridge" acted as a channel for the pendulum in which it swung freely. On the north side, a strong field swung out in an arc. The focal point above the field could not be determined with the pendulum and the supposition is that it must be very narrow. As the pendulum was swung slowly through the bridge it seemed to leave an "auric wake" distinctly seen by three subjects.

Later, Subject 4 bent down from the south and put his head between the jars with no noticeable effect. Subjects 1 and 2 did the same and both felt a rush of blood to the face. Then Subject 4 did the same from the north and immediately got a terrible headache. This disappeared, however, when he put his head back in from the south. No one cared to repeat his experiment. Nixon had advised, by the way, never to place the head between the jars.

In another experiment on a different date, only two subjects participated. This time the jars were laid on their sides with the metal caps pointing to each other. The field between them was very cool and of cylindrical shape, the size of the caps. The aura brightened considerably when a hand was placed within the field. With the salt west the feeling was comfortable, but with salt east it was uncomfortable. When the jars were placed north-south the field could not be felt at all. I am reminded of the Abrams reactions and of Reich's contention that atmospheric orgone flows from west to east.

During the same experimental series one-half cup of sea water was

placed four inches to the west of one tablespoon of soda dissolved in a half cup of water. The forefinger of the left hand was dipped in the sea water and the forefinger of the right hand dipped in the soda solution. The aura greatly increased in size and brightness and each subject felt the influx of a sense of well-being that lasted after the fingers were removed. Then each container was placed on a manabox eight inches apart and the same thing was tried. The effects were like before, only much more intense. Then the jars of salt and soda were placed upright on the manaboxes and a hand was placed on each. There was the same body and aura glow. With or without the manaboxes, the hands on top of the jars produced a good effect when the salt was west. But when the salt was placed to the east, the body was drained of energy.

As far as I can determine, the sea salt is an energy source and acts as the transmitter, with soda being neutral but acting as a receiver when put in circuit with the salt. A curious fact is that salt and sea water have been used all around the world for millenia as a means of exorcising evil spirits and restoring health. Nixon says that the arealoha energies possess the power to erase foreign influences and increase one's resistance by fortifying the energy circuit. In different words and based on a different set of beliefs, she is saying the same thing. This should encourage us to look at past practices in a new light. Much of what was done was correct, even though we may not agree with the premises on which the practices were based.

This is a good point at which to describe Nixon's recommendations on how to absorb the arealoha energies. First, she gives things to avoid. One thing is to avoid absorbing non-aloha forces, like Subject 4 apparently did when he placed his head between the jars. Then one has to avoid absorbing the "unsorted ambient forces." This is a little harder to understand. Nixon has an idea that certain wave vectors flow upward at angles and these are bad if absorbed. This occurs from the north, so she recommends that the fingers of the hand always be pointed toward the south when charging between the soda and salt. If not, the ambient detrimental forces may be absorbed along with the arealoha forces. Our findings do not

agree with this. The next recommendation she makes is not to hold the hand too far down between the compounds. This is where we felt the magnetic pull and the mushy field, so she is probably right on this point. Then she says to avoid absorbing the forces during the three days around the new and full moons. Our work with astrological energies indicates that this is probably a good idea. Another recommendation is to avoid using more than two jars of compounds at any one time and in any other combination than east and west. We need to experiment more before I can comment on that. Finally, she says not to absorb the arealoha energies in one hand only. This has not proven detrimental in any of the tests we have carried out, but the benefits are greater when two hands are used. After all the avoidances have been taken care of and the jars are properly set up, the simple procedure is to merely lower the head away from the jars for eight seconds to bring a supply of blood to all the head receptors; lift the head and hold the right hand above and between the jars for six seconds, repeating with the left hand; bring the right hand back and dip each finger plus the thumb into the energy stream, repeating with the left hand and being careful to give equal time to each; jog around the room for about sixty seconds to bring the forces to the feet receptors; and neutralize the accordion method and deep breathing for six cycles.

It is my personal opinion that most of that is unnecessary, but this is what Nixon prescribes.

A further significant discovery of Frances Nixon parallels some of our own research on inducted fields. It starts with the recognition that a lightning strike can create a powerful vivaxis. She located one centered on a fir tree that had retained its strength for a known fifteen years and possibly much longer. The fir tree was still alive and had tried to heal over the twenty-five foot scar. With her dowsing instruments, Nixon recorded a vivaxis with a 25-foot radius leading out from the tree on all sides and an inner core seven feet in diameter centered at the base of the tree. Nixon suggests that it would be devastating to have such an energy field centered in the home because of the effect it would have on a person's own circuit and nervous system. This follows her thesis that exposure to other

vivaxes should be as brief as possible and adequate steps taken to erase their effects without delay. Otherwise they can have a disorienting and detrimental effect. I disagree with this to a certain extent. For one thing, the American Indian in certain areas used to have a practice of standing with his back to a large tree and his arms spread in order to absorb some of the tree's energy. Also, there were certain spots held sacred which were actually energy centers wherein one could replenish one's energies and even gain a super amount of power. These could have been powerful vivaxes created by some natural force. Such "power spots" are common in the tradition of peoples all over the world. In a strong field of mana it is known that some people seem to be able to absorb the energy freely and gain strength from it, while others may grow dizzy and faint and suffer nausea and headaches. At the time of Reich's DOR experience with radioactivity and orgone, when a super-strong vivaxis may have been created, he was soon able to walk around comfortably in concentrations of energy that made others deathly ill.

I think that the reactions depend on one's own freedom from blocks in the personal energy circuit. If there are many blocks the incoming energy cannot flow freely and causes adverse reactions. With few or no blocks a person can beneficially absorb practically all the mana that can be put into his system. In a similar vein, I believe that the temporary effects of channelling are not so much due to interference from foreign energy fields as to the reblocking of the energy circuitry because of subconscious complexes. As Reich found that orgone treatments had to be supplemented by mental therapy to be permanently effective, I think the same is true of channelling.

To return to the tree, Nixon brought a calcium tablet, for which she had created an artificial vivaxis near her home, into the center core of the lightning vivaxis. Then she put a leaf on the tablet's vivaxis, three and a half miles from the tree. The original vivaxis of the tablet was only the size of the tablet itself, but once the tablet had been placed at the lightning core its own vivaxis instantly assumed the size and strength of the field into which it had been placed, i.e., seven feet in diameter. The energy of the strong field had been

inducted over a distance of three and a half miles. Inducted, I would say, by means of the aka thread linking the tablet to its "birthplace." This is similar to the effect we produced with the signature and the manabox, and to a later experiment in which we inserted a signature into the force field between sea salt and soda. When the tablet was removed from the core field, of course, the duplicate field disappeared.

What happened to the leaf is very interesting. After only five minutes it became linked to the core field and retained a seven-foot field itself, even after the calcium tablet had been destroyed. And over a period of years, if kept from direct sunlight, it stayed green and flexible, while a leaf from the same tree picked on the same day had become dry and brittle. Such leaves, says Nixon, *have a mummified appearance.* That statement gives us further circumstantial proof that mana was inducted from the core vivaxis to the leaf. And it opens up new ways in which mana can be inducted over a distance. This experience needs to be further verified by experiments of an objective nature in which meat is mummified, the taste of water is altered, and razor blades are sharpened by the induction of a mana field.

I have only touched on the work done by Frances Nixon* and her research organization. My goal in this chapter has not been to teach one how to channel, but to briefly describe channelling and how it relates to the knowledge we have from other areas. The vivaxis is a phenomenon that needs to be much more thoroughly explored; channelling needs to be tested under many conditions by independent researchers; and the force fields generated by salt and soda deserve a great deal of study and experimentation. Mrs. Nixon must be regarded as another in our list of "greats" to whom researchers in Mana Physics should feel indebted.

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* See bibliography for listing of her published work, as well as that of other researchers.

CHAPTER NINE:

IMPORTANT MISCELLANY

It would not be possible to put into one short chapter all that remains to be said about the various sources and discoveries concerning mana. Therefore, I am being quite arbitrary in presenting what is to come. I feel that what follows is important, but it does not imply that whatever I fail to include is not. The final test, as I see it, is applicability; yet few discoveries are immediately applicable. Caution and patience are needed in evaluating the worth of all these discoveries.

I have briefly mentioned cones and coils in previous chapters, and now I will discuss them in greater detail. Verne Cameron must be credited with being the real pioner in this area. As previously mentioned, he was a professional dowser. It was while trying to improve on his results that he stumbled onto a mysterious emanation from coils and cones. He was toying with the idea that a coil of wire might somehow collect and strengthen the radiations supposedly rising upward from underground water flows. That didn't work, but in the process Cameron discovered that the coils and cones themselves seemed to be emitting a kind of radiation. Flat coils emitted a force both upward and downward when placed horizontally. There is some question as to whether a more detrimental force is emitted in one direction or the other, but there does seem to be a change in the quality of the energy depending on whether the coil is wound clockwise or counterclockwise. The

quality changes when the coils are flipped over, so it has more to do with the direction of the winding than the direction of the flow.

The first coils used by Cameron were metallic strips, insulated, ½" to 1" wide and wound onto themselves to form a flat disc. He found that a flat helix of insulated wire gave the same results. Of course, they were not connected to any power source. Diameter didn't appear to make any difference. For the most part he worked with coils of 8 to 12 inches or more. I do not know why he specified insulated wire, unless it was because he still thought he was dealing with a form of electromagnetism (he became convinced later that it was not electrical, at least). We find that bare wire works just about as well. If there is any difference it may be due to a Reichian effect between the metal wire and the insulation.

The cones used by Cameron were made of zinc, sheet iron or aluminum for the most part, but cardboard would also work if lined inside and out with aluminum foil. There are conflicting stories about how Cameron first noticed the "cone rays" as he called them, but the most probable one presents it as an outgrowth of his coil experiments. While experimenting with coils he found that increasing the number of coils or turns of wire consecutively in the same plane made no difference in their energy output. At first this led him to use flat helixes, but then he was able to obtain more output with a spiral or cone-shaped helix composed of several flat coils. While outlining the shape of the energy field from the coils with a dowsing devise, Cameron noticed that it formed a 90 degree invisible cone. So he wondered what would happen if he used an actual cone. When he made one out of tin, two feet in diameter with a 90 degree angle at the tip, it turned out to project a beam of energy from its tip as powerfully as a group of five coils he had previously made. This beam was about an inch in diameter and extended out to an unknown distance with undiminished force. If the angle were less than 90 degrees the beam would be shortened and brought to a focus, but if greater than 90 degrees, it would tend to disperse.

Cameron carried out quite a number of objective experiments to prove that the energy he was recording was real. After learning

that the energy could be carried along a wire he connected three cones in series, then laid the lead wire under a plot of ground a few inches under the surface. A package of radish seeds was divided, with one half serving as a control and the other half planted over the wire. The controls were planted ten feet away. Both received the same amount of water and suffered the same climatic conditions. The controls grew normally, but the test plants hardly grew at all. This corresponds exactly with our plant experiments in which an excess of mana would either inhibit growth or kill off young plants. A little speculation might not be out of place here. It was Reich's contention that deserts are caused by clouds of DOR (deadly orgone), which I believe is only a high concentration of mana. It has been pretty well established that high concentrations of mana will kill plants, so we have a very interesting foundation for a theory of the formation of deserts. Recall also the dehydrating effect of mana. Curiously enough, one of the meanings of the word, mana, in the ancient code of the kahunas is "desert."

Another test of Cameron's demonstrated the relationship of his cone energy to orgone and all the rest. Using the same three cones in series, he held the point of the lead against a long-standing trichina infection on his arm for twenty minutes. It killed the infection and didn't affect the healthy tissues.

Pyramids are generally laid on a flat surface and must be oriented to the north, but cones work best, according to Cameron, when hung from the edge and placed six feet or more above the ground. "Working best" means that they seem to emit more energy when placed this way. Cameron believed the energy was collected or accumulated from the atmosphere, much like Reich did. When the cones are placed below the knees or within two or three feet of the ground, aurameter test readings indicate that the amount of energy emission is greatly lessened. Putting the cones in series amplifies the output. Unlike the pyramid, the energy of a cone is not focused in the interior. Instead, the effect is as if the energy were spiralling around the outside toward the tip where it then focuses into a beam.

If two cones, or a cone and a set of coils, are pointed head-on the beams flatten out to form a circle of energy around each. In one

experiment with the devices set 40 feet apart, Cameron detected a 60 foot circle of energy around each one. But when one was beamed into the back of the other from behind, the output of the first was greatly increased. In fact, if one cone is beamed into another from any direction except head-on, it will produce an amplifying effect. This is doubly interesting in view of a report we received indicating that a simple series of plastic hemispheres placed on edge and in line could dehydrate a fish. Cameron also found that if a cone beam were directed into the shoulder area of one's back, it would project straight out of the chest for a considerable distance. When amplified, such a beam produces a strong heat sensation on or in the part of the body it is directed toward. By projecting the cone beam at a mirror on a 45 degree angle, Cameron discovered that it was reflected at a 90 degree angle to the input, just like light. Recall that Reichenbach and Mesmer also spoke of the reflecting qualities of the energy, as did Hieronymous.

Two experiments involving radios provide a tie-in of sorts with electromagnetism. In the first, a small radio is turned on and set at 800 KC (this is not necessarily an optimum frequency, it happens to be the first one tried). A headphone is attached to the plate circuit, worn and held taut. Now a little confusion enters into the picture. In the original verbal description I have of this experiment, Cameron says that he set up a coil (later changed to a cone) on the floor at some distance from the radio with the beam directed toward it, but with no connection between them. An accompanying diagram, however, shows a wire leading from the power input of the radio to the tip of the cone or coil. To duplicate the experiment this set-up will have to be tried both ways. Next, another cone was set up a little ways behind the first, definitely with no connection. When Cameron swung his leg between the first and second cones the radio would squeal, or change tuning. What's more, even when he was merely in the *vicinity* of the cones and swung one leg away from the other and back, there would be a "marked change on tone, as though there (were) some condenser action taking place between my legs."

At another time, Cameron set up a regenerative radio to create

an oscillation howl in another set. He tuned the larger set just to the verge of the howl. As long as he remained three feet away from the smaller set there was no tone, but when he crossed that distance in a particular way, the howl began, rising in tone as he moved closer. Usually this is explained as "body capacitance," where the body acts as a capacitor. But Cameron had outlined the energy field of the body with his aurameter. Part of this field consists of a three-foot bulge extending out from the abdomen, which Cameron labeled the "sex aura." According to his findings, the capacitance effect only occurred when this part of the body field entered the field of the radio. Tests with the aurameter showed that there was no change in tone until the exact moment this sex aura reached the radio. As if to prove this further, no change in tone occurred when he extended his hand toward the set until the 9-inch body field extension around the fingers touched the set. Moving back to about 10 inches, with the set silent, Cameron then *mentally* directed the force from his palms toward the radio. As long as he concentrated, the tone changed from low to loud, but when he ceased concentrating, the radio went silent again.

We have not duplicated these experiments, though this needs to be done and reported on in a detailed manner. We have determined that there is a beam from the tip of a cone, however, and we are working on a type of "ray gun" consisting of a series of small cones connected by a metal rod. I hope that others will check on the radio effects.

Flying saucers are a subject of intense controversy, and I do not intend to debate their existence, but a book by Howard Menger on his alleged contact with extraterrestrial beings contains a report on the construction of an energy device which is interesting enough to describe here. There may be nothing to it, or it may provide the key to someone's experimentation. Hoping it will be the latter, I will proceed to describe what Menger had to say.

Without going into what prompted him to do this, suffice to say that Menger was working in his shop when he decided to take a 24-inch (square?) plywood base and drill a hole halfway through the center. Into this he placed the carbon rod of a flashlight cell.

Then he took a nail of a similar diameter and wound it with 50 turns of fine copper wire. The coil was slid off the nail and extra connections were soldered to each of the 10 inch ends, giving two connections at each end for a total of four ends. Two of the ends were connected to a penlight battery and the assembly was stapled to the plywood. Next, he took a 10-inch aluminum disc and glued the brass cap from a flashlight battery to the center. This he balanced on top of the carbon rod. From here on out Menger's description gets vague. He remembers that four ends of the wire (what wire?) were placed ⅛" from the edge of the disc to form a cross and that all the equipment was set up in the form of an imaginary pyramid (???). Then he made two more connections (?) at the bottom and the disc was immediately surrounded by a bluish spinning light. It rose up in the air, crashed through the ceiling, and came down with such a force that it destroyed the set-up. Sounds wild, doesn't it? Menger says he tried to duplicate it, but could get no farther than making the disc glow. What are we to make of all this? It could be a put-on, but while the description is too vague to allow easy repeatability, it is too detailed for just a put-on. We are left with an intriguing "maybe."

Menger also claims to have invented a one-pole magnet which was demonstrated in front of an audience, and to have used a series of these to turn a small direct current generator for lighting a flashlight bulb. In the same book (*From Outer Space*) there is a photograph of an alleged "free energy" device which Menger says he constructed under the direction of his "friends." It is about four inches high with a thin circular base and two supports. The supports hold what appears to be the armature of a small motor, on one end of which is what looks like a piece of cork holding three narrow rods at equal angles from each other. On the end of each rod is marble-sized ball, apparently of metal. No indication is given of its function or mode of operation, but it obviously took some work to make.

In the latter half of the nineteenth century, around the time that Reichenbach was writing up his discoveries on the odic force, another man was claiming to have discovered a new force in nature. Unlike Reichenbach, who was engaged in observation, this man was

an inventor who even formed a company to exploit his discovery, called the "Keely Motor Company." Keely's motor worked by using principles of acoustics and the vibration patterns inherent in all materials. The claim was that he was able to break down water into hydrogen and oxygen without heat; to cause an engine to run through the use of tuning forks, to make metal spheres rise and fall in a tank of water by playing certain chords; to completely disintegrate matter; and to cause heavy objects to float through the air, in other words, to produce an antigravity force. A list of his inventions has intriguing names: A transmitter wheel engine (the Keely Motor), a globe engine, a globe generator, a compound disintegrator, a tubular resonator, a pocket-sized liberator, a vibratory accumulator, a vibraphone, a pneumatic rocket gun, and a flying machine. Unfortunately, none of these are in existence today and no comprehensible plans are available. There are only a few frustrating drawings and incomplete reports.

For instance, a report in a contemporary newspaper describes the Keely Motor as having a wheel of metal weighing 72 pounds and able to rotate freely on a stationary axis. The hub of the wheel is a cylinder containing resonant tubes parallel to the axis. There are eight spokes radiating outward, each with a "vitalized disc" at the end. A few inches from these discs is a stationary rim six inches wide and 32 inches in diameter. The inner wheel turns without touching this rim. On the inner surface of the rim are nine discs attached to resonating cylinders fixed to the outer surface. To this outer rim is attached a gold and silver wire which runs ten feet to a separate device (the generator) with a copper globe. Below the globe is a zither, a "sympathetic transmitter" which the operator strikes, modulating the tone with a knob. The force is transmitted to the globe, which converts it to the wire leading out from its center to the motor. Immediately, the inner wheel of the motor begins to turn rapidly.

In some fashion, Keely caused sound-induced energy to travel along a wire to the resonating cylinders and through them to the nine vitalized discs which "somehow" caused the inner wheel to move. It is worthwhile to note that Reichenbach discovered about

this time that sound was one of the sources of od, and also that this energy could be induced to travel along a wire. Supposing Keely was working with the same energy, I can follow his procedure logically from the striking of the zither through the sympathetic vibrations of the copper ball and through the wire to the motor. Then I am lost, because I do not know the exact mechanism by which the enrgy from the wire went from there through the resonating cylinders and into the "vitalized discs." The latter, I suspect, were magnetized discs. We know that mana is somehow associated with magnetism, so it is not inconceivable that the sound-induced mana caused the magnetic fields to become dvnamic instead of static, thus exerting a force upon the vitalized discs on the wheel, putting it into motion. That sounds like a neat explanation. Only it doesn't help much until we learn how to make mana make the magnetic field dynamic. A clue to the influence of magnetism is contained in another part of the above description which says that the outer resonating cylinders were made of tubes and that "a requisite amount of the metallic volume" of the cylinder was obtained by enclosing some sewing needles within the tubes. "Curiously enough," it was said, "some of these needles at length become magnetic." Whether this was induced magnetism from the vitalized discs or caused by the incoming mana I cannot say. Reich had mentioned that objects became magnetized under heavy concentrations of orgone. Another implication of magnetism is contained in the fact that there were nine discs on the rim and eight on the wheel. A number of people in recent times have developed experimental motors based on offset magnets. Keely could have done the same, only using sound instead of electricity to get the motor started. The thing is, his wire led to the rim and not the wheel. Therefore, some force had to enter and pass through the outer discs.

Keely's antigravity experiments were reportedly witnessed by several observers. In one experiment he is supposed to have caused an eight-pound model airplane to rise and descend in the air as gently as a feather. The plane was linked to a sympathetic transmitter by a silver and platinum wire. On another occasion, he is said to have moved a 500 HP engine from one end of his shop to the

other with the aid of a belt and other apparatus that he wore on his body.

Keely felt that he was dealing with a latent energy existing in all matter (much like atomic energy) which could be liberated through the use of sound. This energy manifested itself in three forms associated with gravity, magnetism and possibly electricity. The three materials used in the wires, gold, silver and platinum, were supposed to be the best for transmitting the three forces respectively. It is interesting to recall the Chinese use of these three metals in acupuncture for providing the body with different types of energy from the atmosphere.

The linking of gravity with electromagnetism presents us with some intriguing speculation. Actually, very little is known about gravity. It is almost completely ignored in modern technology, except for interplanetary navigation and space medicine. It is utilized where convenient, as in gravity-fed water lines, but this is as primitive as using a piece of lodestone as a compass. Just recently, a researcher offered some profound food for thought. We are familiar with what we call the electromagnetic spectrum, including radio waves and such. Who is to say there is not a magnetogravitic spectrum and/or an electrogravitic spectrum, too? Perhaps this mysterious energy we are working with, which is not *quite* magnetism and not *quite* electricity, and also has anti- or super-gravity effects, falls into one or both of these categories. Our experiments and those of others, indicates that our bodies have a front to back polarity of energies, a side to side one, and a bottom to top one. It may be that the front to back is magnetic, the side to side electrical and the bottom to top gravitic. The earth has an electrical field, a magnetic field and a gravitic field. We have succeeded in producing local fields of the first two for a wide range of useful purposes. There are numerous accounts that certain people, of whom Keely is only one, have succeeded in producing local gravitic fields. But the knowledge of how to do it is not widespread. Normally, we think of gravity as being a constant on this earth. However, that is not true. It is known, for instance, that a large mass such as the Himalaya Mountains affects the local gravity field. Moreover, there

are places on the earth's surface where gravity seems to act in an inexplicable way. In the U.S. there are several places with names like "Mystery Hill" or "Magic Valley" where water runs uphill and people experience strange physiological effects. Little attention is paid to them other than by tourists. Again, it isn't well known that in the North Pacific there is an area where the sea itself is depressed into a great basin. Underpowered ships which wander in there have to be towed out because they can't make it "up the hill." All things considered, it ought to be possible to discover the means by which to create local gravity fields at will, just as we do with electricity and magnetism. And in so doing—or at least researching—we may find the key to the power of mana.

Keely's description of how his anti-gravity device operated is no help at all. Here is a sample of his prose on how to liberate molecular energy: "The second step is to liberate, according to symbolic meaning, the second harmonic bar on sixths, or neutralizing one, and the third, enharmonic ninths, which is the one counting from negative sevenths. Now all is in readiness for the transmissive nodal wire, one end of which must be attached to the magnetic dispersing ring, over the negative-sevenths cluster, and the other end to the high polar negative attractor." Only Keely knew what he meant. We are left thereby with the fact that sound played a very important, even crucial, role in his instruments. Today sound, as sonic vibration is used in a number of practical applications. Among others, it is used to clean dishes, to remove tarnish, to operate a limited number of machines, and for certain medical purposes. Reports dating back to Egypt and other ancient sites relate that the priesthood knew ways of using sound for levitating purposes. It is a fact that one *feels* lighter when chanting certain mantrams, especially if it is done within a mana field like that in a pyramid. Back to modern times, it was not long ago in Europe that experiments were carried out with infra-sound—of too low a frequency to be heard—with terrifying results. A giant "whistle" was constructed and the man designated to blow it fell instantly dead to the ground. All his inner organs were found to be mush. In a much lighter vein, a U.S. researcher has found certain frequency combinations that will auto-

matically stimulate the clitoris of a woman, producing sexual excitement. And a California man has built a musical instrument using the proportions of the Great Pyramid which gives "haunting and sustained echoes produced at the slightest string vibration. The volume capacities are impressive—filling a room with music."

Sound and gravity. An open field for further research.

A study of mana would not be complete without a look at electrophotography, more commonly known as Kirlian photography after the Russian couple who made it so well known. Electrophotography is a means of taking pictures with a high-frequency electrical charge instead of light. In simple terms, the object to be photographed is placed on a piece of film laying on a capacitor set-up. When high-frequency voltage is passed through the object an image appears on the film. It is this image which interests us here.

The effects reproduced may change in detail according to such variables as type of equipment and frequency rates, but in general one sees a highly luminescent outline of the object surrounded by a bright corona or halo, with flame-like flares issuing outward. In color photographs the corona is usually bluish-white, but all the colors of the rainbow can appear within the outline of the object itself. In leaves especially there are bubbles of color and clusters of light that produce very beautiful effects. To classical scientists these effects are inexplicable. They shouldn't be there. But the effects are too obvious to ignore, so a few feeble attempts at theory-making have been tried. One simply calls it corona discharge, similar to the effects produced around high-frequency electrical equipment or on pointed objects during electrical storms. By labeling the phenomena with a familiar name, they think they have solved the problem and can forget about it. But the fact is that corona discharge itself has not been thoroughly studied and the corona around the objects varies in ways that do not correspond to the classical understanding of corona discharge around electrically charged objects. Another theory refers to it as cold electron emission, putting it in the same class as the famous St. Elmo's fire that used to frighten sailors. Perhaps it is and perhaps it isn't. It's hard to say because no one understands what cold electron emission really is.

Still another theory, a Russian one, says that the field which is photographed is "biological plasma." Biological plasma, or bioplasma, as it is frequently called, is supposed to be an ensemble of excited electrons with a negative charge plus other subatomic particles which reacts to magnetic and other fields.

To students of the occult traditions there is no mystery to the phenomena. In fact, they see it as a justification of what they have always claimed—that there is an aura of subatomic matter, invisible except to trained and talented eyes, surrounding every object, living and non-living. Around living objects the color and quality of this aura changes according to mood and environment, and that energy from an individual can be transferred to another person or object by means of this auric body (field).

To the great consternation of the scientists, the effects recorded on film of the bioplasma, corona discharge or what-have you, correspond in a detailed way to the claims of the occultists. For instance, many tests have been carried out with so-called "psychic healers" to see if anything really does happen between them and the patient. Well, it does. According to the photographs, using the forefingers of both patient and healer, the corona of the healer usually has a singular bright red emission during the healing process and the total size of his corona is diminished after the healing. The patient's corona, on the other hand, increases in size and brightness during the healing and stays that way afterward. This is a definite indication that one is receiving energy from the other. Attempts to get the same results from non-healers failed.

The "phantom leaf" effect is one that also disturbs scientists and pleases occultists. Apparently the Kirlians were the first to discover this through electrophotography, but it has recently been duplicated in the U.S. What happens is that when a leaf has 2 to 10 percent of its matter cut away there will still be a "phantom" corona where the cut away section used to be. For the occultists, this proves the existence of the astral body which only interpenetrates the physical body and is not caused by it. It also corresponds to the phantom limb effect often experienced by amputees. Scientists have no acceptable—to them—explanation of this at all. Until the photographs

proved otherwise, it was thought to be purely psychological, i.e., unreal.

Adding further proof that what is photographed is not merely the physical effect of high-frequency voltage passing through an object is the fact that as a living object dies it ceases to emit any more light, regardless of the amount of charge. This is most obvious with leaves, whose images fade out and disappear after a few days. In one experiment, an amputated human finger showed the same process. The "life energy" faded out with the onset of death. Significantly, the same does not happen with metals. Though non-living they continue to emit light. This lends credence to the idea that metals radiate mana as a natural process. I know of only one experiment where a crystal was used, and it was done without high-frequency voltage, but with ultra-violet stimulation. It was a diamond, and it left a corona on the film virtually identical to that obtained with electrophotography, without taking details into consideration.

What has bothered some occultists is that hypnosis and an intake of alcohol both cause an increase in size and brightness of the corona. If we consider that both of these tend to de-focus the conscious mind and release inhibitory blocks, however, we can see it is a logical result of a relaxed state. Another plus for the esoteric side is the Russian finding that many of the flare groupings recorded correspond exactly with acupuncture points. And dramatic changes in the corona have been noted before and after treatment with acupuncture needles, depending on the points pierced. Furthermore, it has been demonstrated that field effects between people will modify the size and brightness of the corona. In a series of experiments carried out by Thelma Moss and Kendall Johnson, it was found that the coronas of male subjects varied greatly according to whether the photographer was male or female, whether it was a friend or a stranger, and whether the photographer was friendly or aloof. Coronas of the fingers of two people on the same piece of film may appear to rebuff each other or blend together, depending on the relationship of the individuals.

Electrophotography offers many possibilities for testing theories and finding facts about mana transmission. For instance, tests should be made with a wide variety of crystals and manaboxes, manaplates, oracs, pyramids, etc., and the effects on individuals receiving energy from or imparting energy to them. To supplement the healing tests, other tests could be made to demonstrate the imparting of mana to inanimate objects. Fortunately the necessary equipment is not that expensive. A workable electrophotography set-up can be made from spare auto parts or purchased from laboratory suppliers for about $50.00. The more individuals who participate in this research, the more we can expect to learn.

Plasma physics is a relatively new branch of science which is going to have a great impact on the study of mana. The ancients talked about four forms of matter: Earth, water, air and fire. After the old knowledge was lost, it became the habit of scientists to say that the ancients were just babbling about things they couldn't understand. Earth, of course, represented physical matter; water represented liquid and air was gas. There wasn't anything else. Until about 1879. That's when Sir William Crookes found that some gas he had electrified in a tube became something other than a gas. He had produced plasma, which he rightly concluded was a fourth state of matter, corresponding to the ancient label of fire.

The main difference between plasma and a gas, is that plasma can be affected by electromagnetic forces. Plasma can conduct electricity. We see the use of plasma every day without quite realizing it. Neon tubes, as an example, are in fact filled with glowing plasma. Another word for plasma, which may be more familiar, is an ionized gas. Ionization is a process by which an atom either loses an electron (making it a positive ion) or gains an extra electron (which makes it a negative ion). It is this condition which permits the atoms thus modified to be subject to electromagnetic forces. According to the latest theories, the sun and all stars are composed of plasma, the phenomenon of solar wind is a plasma wave, and the ionosphere and Van Allen belts surrounding our earth are made of plasma. On earth, the most interesting use of plasma today is in

what is called a magneto-hydro-dynamic motor, which promises a whole new future of pollutionless and efficient energy. The main problem so far is that the most efficient way at present to produce the plasma itself is to heat up a gas until the electrons break free and ionize it, and standard fuels have to be used to do the heating.

In Europe, plasma is being put to use in a different way: for health reasons. During certain seasons of the year, a hot, dry wind blows over Europe from the Sahara, causing excessive positive ionization of the atmosphere. This produces clear skies, and headaches, nausea, fatigue, irritability, and a triple increase in auto accidents. To offset this, they have produced negative ion generators. The effect of negative ions is to make you feel cool, refreshed, bright, alert and cheerful. Now, what has all this got to do with mana?

For one thing, the effects of negative ions are strikingly similar to the beneficial effects of mana generators such as pyramids and so on. For another, the effects of excessive positive ionization are strikingly similar to what Reich called DOR, and what I have considered excessive concentration of mana. For a third, the accepted definition of a plasma as something unformed, waiting to be shaped or molded by outside forces, is strikingly similar to what I have been used to calling aka, and which others have taken to be various characteristics of orgone and phychotronic energy. What I am proposing, on a theoretical basis, is that plasma and aka (or astral matter) are one and the same thing. As such, it is still the medium for mana, which as I have stated could be a form of gravito-electromagnetism.

A theory is only as good as the results obtained from applying it. So far most researchers in this area have been groping in the dark, finding all kinds of effects, but not having any kind of theoretical framework with which to link them together. Until we do establish such a framework we can only continue to grope. Whatever framework is established must be comprehensible and usable by anyone with average intelligence. I do not believe that the universe was constructed to be understood only by Einsteins, though I do believe it is much more complicated than is realized. This is only an appar-

ent paradox. It is possible for a thing to be complicated in structure, yet simple in concept.

Many ancient systems of thought claim to have the theoretical framework already established, and it is possible that they do, but that doesn't help us a great deal now. To thoroughly understand the Hindu framework, for example, and be able to apply it, requires that one "become" a Hindu. It can be done, but I do not think it is necessary. I believe that the pieces of the framework exist within our own system right now. And that the framework can and must be stated in terms we are already familiar with if we hope to make significant and immediate progress. To quote an excellent remark by Dr. Jack R. Worsley, "Knowledge must always be expressed in the life-style and language of each different culture for it to be accepted and believed."

CHAPTER TEN:

PROSPECTS FOR THE FUTURE

The "state of the art" regarding mana physics research, or by whatever name the researchers choose to call it, is approximately at the same state the study of electricity was a century ago. There are major differences in conditions, however, which are going to modify the outcome considerably. One important one is ease of communication. What with television, radio, newspapers, magazines, books and a world-wide postal system we can exchange information faster than ever before in recorded history. The synergistic effect of this exchange is going to produce results that will make the development of air travel and electronics seem snail-like in comparison.

Another condition which will greatly assist the practical application of mana is the technology-oriented educational system of the West. What this means is that many more people than ever before are acquainted with the basic principles on which technology is based. Scientists are no longer a mysterious priesthood holding all the keys to knowledge. The layman is going to provide as much if not more of the vital research necessary to exploit this energy. A real advantage he has is that, while familiar with technological principles, he is not bound by traditional theories which sometimes prevent scientists from breaking out into new areas.

Then there is the new interest in ancient civilizations and the reinterpretation of religious history and old legends in the light of

modern findings, a field which might be termed "neo-archeology." If the ancients could do such amazing things as moving huge stones, providing cold light and traveling through the air and possibly space by relatively simple means, there is no reason why we cannot do the same today. Also affecting mana research in a positive way is the widespread and growing interest in psychic and paranormal phenomena. The factual data received from these studies is serving to prove beyond a reasonable doubt that there really are energies beyond or apart from those we have become so familiar with.

Finally, there is the dissatisfaction becoming rampant with the results of established ways of solving life's problems. Science and technology based on traditional knowledge and understanding simply has not lived up to its early promises. And the failure of traditional religions to give satisfactory answers to or relief from the pressing problems of modern times is another factor stimulating humans to look deeper into life's mysteries.

The development and application of mana physics is not going to proceed without hindrance, however. There are entrenched sectors with vested interests which are going to oppose it all the way. For the application of mana is going to upset the economy of the whole world, forcing huge shifts in emphasis and making totally obsolete tremendous amounts of equipment and many, many practices. It is extremely important to take this into account. Otherwise there is the possibility that mana research will be even more suppressed than it has been. The story has been repeated over and over again of people who have discovered applications of this energy and thought that the world would accept its benfits with open arms for the good of all mankind, only to find their process bought out and put in storage or themselves ridiculed and humiliated, perhaps even prosecuted, or totally and completely ignored. It would be foolish to pretend that cannot happen today.

Now, let's look at some of the prospects for mana application, and the possible effects resulting from those applications.

Healing

This is a dangerous topic in view of the fate of various researchers in this field, but the fact cannot be denied that mana, through

several forms of application, does aid the healing process. In this country, drug medicine is a very big business. The drug companies, of course, are interested in maintaining their large market and the doctors who prescribe those drugs are going to be very reluctant to abandon their years of drug-oriented training. Then there are the pharmacists, and we shouldn't forget the bottlemakers, distributors and salesmen. The "problem" with mana is that its use obviates the need for most (not all) of that whole complex. Nevertheless, let's see what *could* happen if the application of mana becomes more accepted.

First of all, one application is already gaining ground. Acupuncture is taking hold in an increasing number of states and communities. I foresee acupuncture colleges being established and the practice slowly being accepted into hospitals and the offices of doctors and dentists. What is going to really help this is the growing number of scientific, business and political leaders who are receiving beneficial acupuncture treatments. Understandable or not, acupuncture works and its application is going to precede its understanding. However, its acceptance is going to be speeded up as established researchers work out a complicated theory of operation in traditional terms. The main thing holding it back, as with all the other applications, is the "mystery" behind the undeniable action.

Electromagnetic treatment of disease is presently outlawed for the most part in this country, but not elsewhere. The operative agent is still mana, but as foreign application increases and acceptable theories of operation are presented, there may be a re-evaluation of such applications for U.S. use. Strangely enough, although "psychic healers" are still anathema to most doctors, their results are being more closely studied and their talents employed in a few, but growing number of hospitals throughout the country. Besides, that, more and more publicity is being given to certain healers working individually. Scientific studies of these healers are going to increase and the probability is that new theories will be worked out based on the interchange of body electromagnetism, with the result that artificial methods of producing the same interchange will be developed, possibly using the healer as part of the circuit as is done with Abrams-

type machines. The explanation of operation, again, will be purely traditional. But as other aspects of mana research become more respectable such theories will undergo modification.

As word of mana research spreads, especially the work with pyramids and oracs, we can expect a lot more home-use units specifically set up for healing purposes. They are so cheap to make that any family can afford to have some kind or another. The spread will take on the nature of a nation-wide fad, only the likelihood is that this one will not fade out, because too many people are going to experience positive results. Someone is going to introduce the idea into the developing countries eventually, with tremendous effects on national health programs. As news of this grass-roots movement reaches establishment authorities, we can expect doomsday articles warning of the dangerous effects of pyramid and orac energy. But I believe the beneficial effects will be too obvious by then for such bad press to have much impact.

The acceptance of the use of mana in the healing field will go faster than traditionalists expect and slower than researchers would like, primarily because of the aforementioned vested interests. But mana generators will one day be standard equipment for use in post-operative convalescence and treatment of minor illnesses. An attempt will be made to limit their medical use to being under a doctor's supervision, but it will fail. Still, there will be very careful regulation to protect patients against exaggerated claims.

Agriculture

The first attempts to use mana through psychotronic devices for destroying insects failed to gain a foothold because of the opposition of the producers of insecticides, aided by the government. The attempt is going to be made again, probably overseas, and the process will re-enter this country because of successes made known by word of mouth. The process in this country is not dead, just operating quietly on a small scale, and ready to leap into action again when the time is right. While big farmers using the process mean more money for the operators, it is not unlikely that a restart will be made among small farmers and gardeners. Then, when enough positive

documentary evidence of its effectiveness in a multitude of small operations has been made it will move back into the big-time. The right time will be when larger-scale farmers hear enough about it to begin asking for it.

Mana can be used both to speed up the growth of plants and provide more abundant crops. Fertilizer interests will be upset when this starts to be accepted on a large enough scale. One way mana will be used for this is to treat seeds before they are planted. Certain types of mana generators will also be used in the fields themselves, possibly spreading the mana by means of ground wires. A lot of research will be needed first to determine the proper dosage based on the age and type of plant. More likely, the easier process of treating the water before it reaches the fields will gain acceptance beforehand. There are already devices in preparation using Reichian principles whereby water can be treated as it flows through a pipe. A device used by Flanagan consists of water flowing through a coil inside a pyramid, but other devices can dispense with the pyramid entirely. Lease arrangements will probably be made by manufacturers with large-scale users, but a huge market is available through home garden supply chains using small and simple treatment devices. Flower growers and retailers will furnish another large market for mana generators, the one for producing more and healthier flowers, and the second for keeping the flowers longer in the shops.

Besides the direct treatment of soil, water and plants, there is the possibility of treatment of harvested grain. Mana has a dehydrating effect and a bacteria-retardation effect. We can see special generators being used in grain storage silos to cut losses and enable grain to be stored longer without the use of some dangerous chemicals. It may also be possible to produce deyhdrated foods similar to freeze-dried, at much cheaper cost.

Tremendous possibilities open up with the application of mana to the treatment of animals. Experiments with mice having skin wounds on their backs and treated in oracs showed remarkable speed in healing as opposed to similar controls. The advantage with animals is that the same strict orthodoxy on healing as humans have does not apply. An animal industry that must put up with large losses

is the chicken industry, and mana might reduce those losses to a very profiable degree. Treatment of all animals could result in higher quality and more abundant food supplies. The pet market is not one to be overlooked, either. In fact, successful healing of animals with mana might help pave the way for greater acceptance of such treatment by humans.

Architecture

Already a number of architects are designing pyramid-shaped houses, or houses with pyramids incorporated into them. I have even heard of a resort being planned where all the cabins are pyramid-shaped and so is the sauna-bath. In the southwest there is a pyramidal church, and in the mid-west plans are in progress for a three-story pyramid containing apartments, recreation areas and laboratories.

Quite a few researchers have built backyard pyramids and once the pyramid craze really gets started there is a large potential market for comfortable, portable pyramid "dens," besides the framework types already being promoted on a limited scale.

Pollution

According to the Czech research, their psychotronic generators can precipitate non-precipitatable solutions, and according to our own research bacterial pollutants can be eliminated from water with certain mana generators. Under some conditions algae growth can be retarded, too. With further research, this may lead to the real possibility of cleaning up our streams, lakes and rivers, not to speak of our swimming pools.

Also a possibility, though much basic research is lacking, is the placing of mana generators in smokestacks or car exhausts to precipitate out the polluting chemicals.

Most important of all would be the production of pollution-free motors operating from mana generators. It would also cut down on noise pollution. The magnetohydrodynamic motor is a start, but it is still too bulky and requires ordinary fuel to heat the plasma. From mana research we should be able to find a way to get the same effect

without heating. One of the greatest potentials is in converting mana directly into electrical power, as Reich apparently did and as our battery experiment indicates can be done. A variation on the Keely Motor may accomplish this if someone finds the proper key to that. The Keely Motor was stimulated by mana produced by sound. Wouldn't it be something if our energy crisis were eventually solved by something like Muzak?

The implications of what the introduction of mana motors would mean may be frightening to many people. It could totally eliminate the need for fuels such as coal and gas and oil, except for special applications. Involved in this are the fuel-producing countries, the major oil companies and the milions of people and other companies dependent on them. The man who first invents a workable and efficient mana motor is not going to have the world beat a path to his door to shower him with praise and wealth. He will be lucky if they don't board up his house with him inside. But I do not think it is going to be one man. Like many other developments in the past, I believe the breakthrough is going to come from several people at once and in different parts of the world. The procedure will be so simple that it will spread too fast to stop. Most interested will be those countries who are totally dependent on outside fuel supplies, but political and extended economic interests will make for a difficult introduction even there.

Not only fuel interests, but utility companies risk losing business with the introduction of mana motors. It will become possible for people to meet their electricity needs with home generators that are noise-free and practically costless. It would be beautiful to have the cities and countryside free of power lines, but they are not going to come down easily. Still, it's coming. It will be a rough road and our world will be topsy-turvy for awhile, but it's going to happen.

Transportation

With mana motors available, the combustion engine will have had its day. It won't give up without a fight, though. The car manufacturers, like the oil companies, are too big to lie down quietly without a fight. After all, somebody has to make the motors and

put them in the cars. If the big companies refuse to do it, and it would be against their present interests, how are they going to get to the public? What I foresee are new companies operating on a small scale, and perhaps devising a system of incorporating the mana motor into conventional bodies with a minimum of part replacement, except for the motor itself. When the public accepts them on a large enough scale, the major companies will be forced to compete, after having attempted to buy the new companies out.

Mana motors will mean quiet, electrical driving, with no fuel stops. A whole way of highway life will have to change. For psychological purposes, artificial engine noise will probably have to be incorporated into the new motors, but it won't have to be as loud as what we have now. And people will be able to have motor homes as big as they like and the highways allow. With no limits on fuel, there may have to be limits on the numbers of vehicles allowed. Car pollution could become a serious threat. Mass transit systems would be much more feasible, economically, and would probably grow in importance as an answer to the possible car pollution.

Air travel will undergo major modifications with the use of mana. With no need for heavy fuel loads, planes could carry more passengers and cargo. Double and triple decker airlines would become feasible. If the levitation effects can be duplicated and made economically interesting, the changes will be truly revolutionary. Vertical take-off and landing would become commonplace and planes of wholly new design could come into being. Giant passenger air ferries and cargo ships the size of blimps could replace much of the ground travel and virtually eliminate congestion at airports. Cruise ships might be developed similar to hovercraft which could use the water when it was calm and take to the air in rough weather. Of course, now I am projecting a fair amount of time into the future. Still, mana could provide the aircraft industry with the greatest boon it's had in years.

Construction

The construction industry will be one of the first to take advantage of mana-powered levitation devices. Heavy duty cranes and

complicated supports will no longer be necessary. Unwieldy building components and things like prefabricated bridges could be towed through the air to the site. Whole communities could be constructed at a factory and set in place on prepared foundations. Architecture has to be mentioned again, because permanent levitation devices could introduce a completely new style of construction, permitting airy structures or more gigantic ones in areas where it would have been impossible before.

Space Travel

The long-standing dreams of science fiction fans could soon come true with mana levitation. With no fuel load to worry about lunar and interplanetary travel would have few hindrances other than the time factor, but I believe that problem will be solved by a breakthrough in interdimensional travel. In a more immediate time-frame, an orbiting lab like that projected by Werner von Braun in the fifties would be definitely feasible and tourist trips to lunar bases would quickly become popular and commercially interesting.

The stars would be next, opening up a new era in the history of mankind, providing somebody doesn't try to stop us.

War

There is no sense in being a pollyanna about this. The military potential of all aspects of mana utilization is tremendous. To begin with, portless ships and landless aircraft become definite possibilities. With no fueling problems, personnel, equipment and supplies and even repair crews can be shuttled back and forth without the need for dock or ground time. ICBMs could be set up for incredibly massive attack and counterattack because it would cost much less to build each one. Levitation could mean much more massive troop shifts than is possible now, along with whatever equipment a country wanted to send with them.

Hieronymous-type machines give the greatest cause for worry. As John Campbell pointed out, if an insect can be killed at a distance, so can a man. If a photograph of a field can be used to destroy a

whole population of insects, a photograph of a city might be used to destroy a whole population of people. Fortunately, there are several saving factors. First, the amount of mana needed to kill a man is a lot more than that required for an insect, and very few people know how to generate that much power. Secondly, it takes someone with particular mental abilities to work such a machine. The number of people who can do it are relatively few, the number who would try are fewer, and the number who might be tempted to use it for human destruction are even fewer than that. Thirdly, there are people who know how to prevent this kind of destruction attempt from being effective. Nevertheless, the danger exists and it pays to be aware of it.

Summary

I have taken you through an in-depth study of the research that has been done and is being done in Mana Physics. Starting with the ancients, I tried to show you that what we are doing in large part is trying to recover an old technology, rather than embarking on a totally new path. What was done in the past should give us encouragement as to what we can do in the future. Next, I introduced you to the deep insight of Mesmer with the hope that you would notice how accurately he perceived the nature of the energy, even though he was unable to express it as clearly as might be desired. The various experiments of Reichenbach using sensitives were presented with the intention of demonstrating the importance of human sensory capabilities in this research. We have been too long conditioned not to believe our senses, and it is truly somewhat ridiculous that we feel required to construct machines to prove "objectively" what we have sensed in the first place. Orgonomy was the subject of the next section, showing some of the most far-reaching research in this field that has been done in our own lifetimes by the tragic figure of Wilhelm Reich. I firmly believe that future generations will pay him the homage he so richly deserves. The pyramid research showed you the importance of shape in generating this energy and also served to show you how easy it is to

produce and what some of the immediate benefits can be. With radionics I presented the vital role of the mind in directing and controlling the energy and this theme was carried on in the section on psychotronics. Vivaxis is probably new to most of you and I hope this section gave you new insight and information on the subject. Important Miscellany covered only a few research ideas and activities, but enough perhaps to have given you an idea of the nearly endless variety of research possibilities. In this final section I let my imagination run free, pointing out individual, social and commercial benefits for the purpose of stimulating ambition, and I added some of the dangers and obstacles to keep you sober.

The overall purpose behind this whole presentation was not merely to add to your store of knowledge, but to give you enough keys, hints and inside information to stir you into active research of your own, if you have not already begun, and into more productive research if you have.

I close by expressing my sincere hope that you will profit from what you have read, and that you will share that profit with others. Knowledge shared leads to wisdom; knowledge unshared leads to tyranny. I feel it is fitting to end with the ancient cry of the kahunas from the oracle tower:

LET THAT WHICH IS UNKNOWN BECOME KNOWN

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SUBJECT INDEX

Abrams, Dr. Albert - 113, 114
acupuncture - 10, 44, 128, 130, 157
ankh - 6
aka - 14, 22, 92, 94, 102, 110, 124, 127
akasia - 3, 14
animal magnetism - 20, 26, 29, 35
aquamarine - 42
astrology - 22, 45, 124
Atlantean Generator - 110
Atlantis - 15
Aurameter - 45, 82, 97, 131
aluminum - 8, 43, 58, 61, 121

Bergier, Jacques - 9
beryl - 42
Bhattacharyya, Dr. - 101, 112
Biometre - 96
Bovis - 96
Bovis, M. - 73
Brunler, Dr. Oscar - 96
brass - 16, 46
Brunton, Paul - 74

Cameron, Verne - 81, 93, 97, 108, 120 139
Campbell, John - 99, 101, 116, 163
Cayce, Edgar - 16
chi - 9, 10
Cloudbuster - 66, 67, 69, 127
copper - 43, 46, 61
Cox, William - 97
crux ansanta - 6
crystal - 16, 40, 41, 46, 50, 51, 90, 152
De la Warr, George - 101-104, 115, 117
diapulse machine - 33
DOR - 65, 66, 118, 137, 141, 152
dowsing - 89
Drake, Francis - 97
Drbal, Karel - 73, 78

Eden, Jerome - 68
Einstein, Albert - 54
electromagnetism - 3, 15, 31, 33, 113, 142, 147, 153
electrophotography - 150, 152
eloptic radiations - 101
ESP - 5, 120

FDA - 33
Flanagan, Patrick - 80, 84, 159
fluidum - 20
Freud, Sigmund - 53

galametric response - 7, 50
galvameter - 113
gold - 46, 90
Great Pyramid - 10, 71-82

Huna International - 4, 7, 13, 16, 59, 62
Hieronynus, Thomas G. - 98, 101, 107, 115, 117, 120, 142
Hieronymus machine - 98, 100, 115-116, 163
Hyerdahl, Thor - 14

ionic motor - 11
iron - 39, 43, 46, 50, 61, 90, 91

Johnson, Kendall - 151

Keely Motor - 145, 148, 161
Keyes, Laurel Elezabeth - 112
Kirlian photography - 149
Knuth, William - 115, 117
kundalini - 3, 4, 9, 55

lead - 46
LeRoy, Dr. Charles - 22
ley lines - 15
li - 9
Long, Max Freedom - 96

Maziere, Francois - 14
magnetism - 9, 20, 25-35, 50, 146
magnets - 20, 24, 30-39, 41-50, 120
mana - 2-4, 11-14, 22-28, 34, 56, 92, 100-103, 127, 152-154
mana bloc - 34
mana plate - 60, 62, 64, 100, 101, 152
manabox - 59, 62-64, 76, 94, 108-110, 135, 152
Mann, W.E. - 67
Manning, Al - 109, 111

map dowsing - 91
Menger, Howard - 143
Mesmer, Franz Anton - 19, 34, 142
meridians - 10
mesmerism - 19
Michell, John - 15
Moss, Thelma - 151

negative ions - 152
Neill, A.S. - 68
Nixon, Francis - 123-138
od - 35, 36, 40, 44, 48, 49, 50, 133
orgone - 15, 54-57, 62-66, 68, 100, 152
odin - 36
orgone accumulator "orac" - 58, 59, 63, 108, 152, 158
orichalcum - 16
oscilloclast - 114
Ostrander, Sheila - 119

Parcelsus - 19, 20
Pauwels, Louis - 9
Pavilita, Robert - 119, 120
pendulum - 89, 90, 111, 105, 125, 134
phi - 74, 86
plasma physics - 152
Plato - 15, 73, 74
polarity - 41, 44, 95
prana - 3, 8, 9, 45
psychokinesis - 120
psychotronics - 107, 122, 152, 160
pyramids - 6, 31-58, 71-87, 94, 108, 110, 149, 152, 158-159
pythagoras - 112

radiesthesia, medical - 93
radionics - 89-105
Reich, Wilhelm - 15, 53-69
Reichenbach, Baron von - 35-51, 111, 112, 133, 142, 144

Schroeder, Lynn - 119
Siemens, Sir. W. - 82
Sodalite - 43

UFO - 68
uhane - 92
ulexite - 42
unihipili - 92
Upton, Curtis - 115, 117

vimana - 3
vivaxis - 123-138, 165

Walker, William - 10
Williamson, Dr. - 11
wodan - 36
Worral, Amrose and Olga - 118

Zinc - 48

$8.95 ISBN: 0-88-238-988-2

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